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Syriac Grammar

SECOND EDITION

Eberhard Nestle

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HEBRAICAE, PHOENICIAE, BIBLICO-ARAMAICAE, TARGUMICAE,
SAMARITANAЕ, SYRIACAE, ARABICAE, AETHIOPICAE,
ASSYRIACAE, AEGYPTIACAE, COPTICAE, ARMENIACAE,
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PARS V.
GRAMMATICA SYRIACA

EDITIO ALTERA AUCTA ET EMENDATA
SCRIPSIT
DR. EBERARDUS NESTLE.

SYRIAC GRAMMAR

WITH

BIBLIOGRAPHY, CHRESTOMATHY AND GLOSSARY

BY

DR. EBERHARD NESTLE.

SECOND ENLARGED AND IMPROVED EDITION

OF THE

BREVIS LINGUE SYRIACE GRAMMATICA.

TRANSLATED FROM THE GERMAN

BY

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PREFACE TO THE GERMAN EDITION.

Had I alone been concerned, I should not have undertaken a new edition of the Syriac Porta. For what we need for Syriac, as for most other Semitic languages, is the investigation of *special* questions, linguistic, historic and other, similar to those which de Lagarde has given us on the figtree and Astarte or Wellhausen on the remains of Arabic heathendom. and not fresh presentations of what everybody knows. Moreover, since the appearance of the first edition (1881), I have ceased to have occasion to lecture on Syriac. On the other hand, the speedy sale of my book showed me that it really supplied a want, and accordingly I have done what I could for the new edition. Like other parts of the Porta, the Syriac grammar no longer appears in Latin but in German and English—which explains the arrangement of the second half of the book. The part comprising the *Grammar*, notwithstanding the addition of a few observations on the *Syntax*, occupies less space than in the first edition. As regards the *Bibliography*, I thought

first of omitting almost entirely sections I and II (pp. 3—30), retaining only such books as are still of importance; finally, however, I resolved to make the bibliography in these and the other divisions as complete as possible. Somewhere, it seems to me, one ought to find such a record of the labours of our predecessors. Up to p. 30, books which I have not seen myself are indicated as before by an asterisk. The difficulties with which I had to contend, in having to work at a distance from a library, can only be understood by those who are similarly situated; even Klatt's Bibliography was not accessible. On the other hand I have here to thank a number of friends, particularly abroad, most of them personally unknown to me, who have helped me by sending me their publications, a number of which will be found in the "appendicula"; I would specially thank Prof. I. H. Hall of New York for the aid he has rendered me in the Bibliography. This section of the book, large enough as it is, I could easily have increased in one direction at least, for I have made a practice of noting down all the reviews with which I have become acquainted; of these, however, I have only occasionally cited one or two, it being still worth while to see, for example, what a scholar like de Sacy had to say to the elder Hoffmann in 11 pages of the *Journal des Savants*. From A. Müller's new Oriental Bibliography (I, 1—3) I might have added a few more titles; I mention the

following as having been overlooked: Baethgen, F., Siebenzehn makkabäische Psalmen nach Theodor von Mopsuestia ZfdatW. 87, 1—60; Cardahi, Gabriel, Al-Lobab. Dictionnaire syriaque-arabe. Vol. 1 [Contient les onze premières lettres.] Beyrouth, impr. catholique 1887. fr. 30. — Wright, W., Notulae Syriacae [Cambridge] Christmas 1887. “Only 150 copies printed for private circulation.” 15 pages.

In the *Chrestomathy* I have retained the first four chapters of Genesis, notwithstanding the objections raised by Socin; such translations are exceptionally well adapted for a comparative study both of the vocabulary and of the grammar (with the exception of the Syntax), in the same way as the four versions of the Psalter so conveniently arranged by de Lagarde for Arabic. A systematic comparison of the versions of the bible would give us more and fuller information concerning the relation of the Semitic idioms, as regards their respective vocabularies, than the stray observations and notes on which we have hitherto had to rely. — The extract from the N. T. occupies more space with the Leipzig types, than I could calculate from the American impression from which it is taken; still an extract pointed in this way was needed to familiarise the student with the Nestorian punctuation, particularly the distinction between ī and ē, é.

In this edition I have given the *Vite Prophetarum*

in full, notwithstanding their somewhat unattractive contents. With regard to these fragments it has quite recently been suggested that the Syriac texts are the original, the Greek texts only a translation. The latter, in different recensions as in Syriac, will be found—not reckoning the editions of Epiphanius (*e. g.* Migne vol. 43, not in Dindorf's edition)—in Tischendorf's *Anecdota* 110, in the *Journ. of the Exeget. Society* 1887, 1 ff. by Hall; best, however, in the cod. vat. 2125 (Marchalianus!).

Of the legends of the *finding of the Cross* I give two new recensions with appendix, for which I am indebted to the kindness of Wright, Martin and Bickell. I still hope to fulfil the promise I made in the preface to the first edition, to publish a collection of the various fragments. I have left the text precisely as it is given in the manuscripts; *e. g.* in 113, 12. 116, 57. 117, 78. 124, 222. 131, 76. The extracts in the first edition from Jacob of Edessa (Severus) and Daniel of Salach, I have here omitted as being too difficult; all the words of the first edition, however, have been retained in the glossary, which has in consequence become more comprehensive, and has unfortunately, I cannot doubt, brought with it many of the mistakes of the earlier edition.

There will also, no doubt, be things in the grammar which need change or correction [*v. below*]. In § 3 I regret not to have done Jacob of Edessa the

honour to adduce his mnemonic sentence ~~لَمْ يَرِدْ أَبْدِيسُورْ~~ (BH Gr. 1, 194/5); for the Nestorian cf. de Lagarde, Mittheilungen 2, 27. 183 . . . Nestorian 'Abdīšō' (p. 25, n. 1) appears to stand under Arabic influence. § 25, 3 b cf. de Lagarde, Agathangelus 133, n. 2, where, however, the influence of *r* seems to be overlooked . . . I hope also, that the printing, which, towards the close, had to be done very hastily, will be found pretty correct.

Ulm a. D., 18. April 1888.

The English edition of the Syriac Grammar has had the benefit of a revision of the proofs by Prof. G. Hoffmann of Kiel. Some of his remarks have already been inserted in the text, others I am allowed to put together here:

§ 2. The name Estrangela H. explains on the ground of Fihrist 1, 12, 11 آسْطَرْنَجَلَّا = στρογγύλη (χειρ) i. e. the oldest bookwriting as opposed to still older forms of writing *e.g.* the עֲזַרְנָא בְּרָכָה of the stone-inscriptions. The passages of Bar Ali and Bar Bahlul (Payne Smith) go all back to Iso'bar Nun of the 9th cent., who already combined Estrang(e)lāyā with "Evangelium", but wrongly, because he did not under-

stand the word. **Kitz** meaning “Linear- oder Kritzelschrift” has nothing to do with it. Paule (sic) bar ‘Anqa of Edessa (عَنْقَاءٌ the Arabic name of the bird Phoenix), perhaps a brother of the Petros bar ‘Anqa, who is known as a copyist of MSS. in the 6th and 7th centuries (Wright, Catal. 474) seems to have written in the **لُغَةِ الْمَهْرَبِ**, **لُغَةِ الْمَهْرَبِ**, probably a cloister of the Cappadocians (of Armenia, v. de Lagarde, Abhandlungen 254), from which this mode of writing has also the name **لُغَةِ الْمَهْرَبِ** (de Lagarde, Praetermissa 96). Regarding the dissemination of Syriac in Armenia v. Hoffmann, Kirchenversammlung in Ephesus 12, 40 (the Armenians had a school in Edessa) [and Agathangelus ed. de Lagarde 77, 5].

For كَرْشُونَى (Arabic كَرْشُونَى — كَرْشُونَى) we find in Wright Catal. 3, 1302 كَرْشُونَى elsewhere (Land, Anecd. 1, 11) *gerisoni*; cf. also Assemani in P. Smith 790. The Syrians called themselves as exiles in a strange land Gersonides after Moses among the Midianites.

§ 3. The chief point as to the Nestorian vocalization is this, that the Nestorians, besides short *e* ε, had also long *e* = η, ε̄ or ε̄̄; BH understands by — the *e* which according to later and West-Syrian pronunciation had become *i*. Many examples of long ε̄ in MSS. and in the writings of BH, but not as yet noticed with sufficient accuracy.

§ 11. With the modern Nestorians when reading the Pešiṭtā, the stress-accent of an isolated word keeps its proper place; but the accentuation of the sentence displaces it as in Neo-Syriac. In both cases very often the ultimate is accentuated, *e. g.* in nouns and verbs *ūn*, *ān*, *īn*, *ēn*, *īt^h* (adv.): *aīnaihūn*, *qitlīt^h*, *heidīn* &c.

§ 15. Syriac verse proves the contrary; even the ancient Syrians certainly pronounced two consonants at the beginning sans gêne, *mlēk^h* &c.; *hrēn*; cf. also foreign words like *Maμμων*, *Tabnit*.

p. 29, n. 1. *Maμμων* seems to be a foreign word from the Phoenician “money”: compare the inscription of Ešmūnazar (Corp. Inscrr. Sem. n. 3, p. 14, 5) and that of (“Tabnit”, Rev. Arch. 1887, p. 2) “and (or) any money”; perhaps - *vopu(s)pa*.

§ 40 a that the verbs have passed into is the old view; mine is, that is older and in the Anlaut in Syriac and Arabic a later formation.

Thus far G. Hoffmann; of others of his remarks I may perhaps make use on another occasion.

In the Bibliography add to p. 20, 37c cf. Bensly, The missing fragment of the Latin translation of the fourth book of Ezra (Cambridge 1875) p. 3 n.

p. 23 (cf. 64) Bagster’s Syriac N. T. appeared first 1828. 568 pp.; then frequently without date.

For other omissions *v.* The Independent (New-York) July 19. 1888. p. 17; for new books A. Müller, Orientalische Bibliographie, Berlin, Reuther.

It would be ungracious of me not to express, in conclusion, my indebtedness to Prof. Kennedy for the pains he has taken with the translation and for his assistance in correcting the proofs.

Ulm a. D., 15. Oct. 1888.

E. Nestle.

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Glossarium.

Syriac, *i. e.* the language of the Christian Aramaeans, who had their headquarters in Edessa in ^a northern Mesopotamia, is, in the first place, *historically* important, since it was through the medium of Syriac literature that Christian and philosophic learning passed to the Arabs and Persians, and even to India and China. In the second place, as a member of the North-Semitic group of languages, Syriac has a certain *linguistic* importance, which would only be enhanced, if what holds good in the department of Teutonic philology, viz.: that the Low. as opposed to the High. German represents an earlier linguistic development, should be proved to hold good also in Semitic philology. Such, at all events, appears to be the relation of Aramaic to Hebrew and Phoenician.

Cf. Τζερος—the name of a mountain in Asia Minor—with Aramaic צְרֵס, Hebr. (Phœn.) צְרֵס; Lagarde, Mitteilungen I, 60.

Moreover, although Syriac as a national language ^b has been supplanted by the speech of the Arab invaders, it is still spoken—in a much altered form, it is true—in certain localities, *e. g.* on the shores

of Lake Urumiyah, on the Tur'abdin (mountain of the monks) and here and there in the Lebanon district. Consequently it affords, even more than Hebrew, material for the investigations of the linguistic historian.

Regarding Neo-Syriac v. especially Th. Nöldeke, Grammatik der neusyrischen Sprache am Urniasee und in Kurdistan. Leipzig. 1868. A. Socin und E. Prym, Der neu-aramäische Dialekt des Turabdin. Göttingen 1881. A. Socin, Die neu-aramäischen Dialekte von Urnia bis Mosul. Texte und Übersetzungen. Tüb. 1882. 11, 224 S. 4^o. ZDMG. 21, 183.

c Although a few traces of different dialects may still be found, the distinction between the eastern or Nestorian and the western or Jacobite tradition is rather that of different schools, as in Hebrew, than of real dialects.

I. ORTHOGRAPHY AND PHONOLOGY.

(§§ 2—18.)

A. ORTHOGRAPHY. (§§ 2—13.)

2 The Jacobite character, now most frequently
a employed in Syriac printed books, is rather a cursive character, while the Nestorians have more faithfully preserved the old uncial forms of the so-called Estran-

gelo. The 22 letters of the Syriac alphabet¹ are read and written from right to left, and assume somewhat different forms according as they are joined to the letter preceding, or to the letter following, or to both. It was at one time usual in some cases to write from the top downwards by turning the page to the left through an angle of 90°.

The names, forms, sounds and numerical value of the Syriac letters are given in the accompanying table.

The names of the letters (,) are almost *b* the same as in Hebrew (cf. esp. Hebr. *Rēš* not *Rōš*, Nöldeke ZDMG. 32, 592); for *alaf* we find also *alef*, *dālad^h* alongside of *dālat^h*. Ligatures are scarcely to be found; we note here only *l+alaf*, *alaf+l*, and *l* at the end of a word joined to the initial *alaf* of the next.

The earliest traces of this special Syriac character, *c* which has a common origin with that of Palmyra, are apparently to be met with on coins of Edessa dating from the first Christian century. In the manuscripts that are still extant, the oldest of which, now in the British Museum, is dated Edessa 411 A.D., we find two, and even three, forms of the Syriac character:

¹ Elias of Tirhan gives the number as 30, obtained by adding the 6 aspirated letters b g d k p t and the Gk. γ and π.

Name	Form				Value	
	not joined	to letter preceding	to preceding a. follg.	to letter followg.	phonetic	numerical
Ålaf	ا ل ف	أ ل ف	—	—	' spiritus lenis	1
Bēth	ب إ ث	ب إ ث	ب إ ث	ب إ ث	b, β	2
Gāmal	جَمَل	جَمَل	جَمَل	جَمَل	g, γ	3
Dulath	دُلَاث	دُلَاث	دُلَاث	دُلَاث	d, ð	4
He	هِ	هِ	هِ	هِ	h	5
Vav	وَوْ	وَوْ	وَوْ	وَوْ	v, w	6
Zain	زِين	زِين	زِين	زِين	z in zero	7
Cheth	حَيْثَ	حَيْثَ	حَيْثَ	حَيْثَ	ch, h	8
Teth	تِيزَّ	تِيزَّ	تِيزَّ	تِيزَّ	t	9
Yud	يُودَ	يُودَ	يُودَ	يُودَ	y	10
Kāf	كَافَ	كَافَ	كَافَ	كَافَ	k, χ	20
Lāmadh	لَامَادَه	لَامَادَه	لَامَادَه	لَامَادَه	l	30
Mim	مِيمَ	مِيمَ	مِيمَ	مِيمَ	m	40
Nūn	نِونَ	نِونَ	نِونَ	نِونَ	n	50
Semkath	سِمْكَاث	سِمْكَاث	سِمْكَاث	سِمْكَاث	s	60
E	ءِ	ءِ	ءِ	ءِ	' guttural sound	70
Pē	فِي	فِي	فِي	فِي	p, f	80
Sade	سِدَه	سِدَه	سِدَه	سِدَه	س emphatic	90
Qūf	قُوفَ	قُوفَ	قُوفَ	قُوفَ	q	100
Rish	رِيشَ	رِيشَ	رِيشَ	رِيشَ	r	200
Shin	شِينَ	شِينَ	شِينَ	شِينَ	sh, š	300
Tau	تِاوَ	تِاوَ	تِاوَ	تِاوَ	t, θ	400

- 1) The Jacobite with the help of Greek vowels;
 2) the Nestorian, which has arisen from the more ancient employment of a single diacritical point.

Barhebraeus¹ gives the following table:

Sign	Example			Name	
	Particle	Verb	Noun	East Syrians	West Syrians
ا	ا	لَمْ	لَمْ	—	أَعْنَاءُ
ي	ي	جَبَتْ	جَبَتْ	—	عَدْسَةُ
ا	ا	يَدَهَا	أَنْهَا	أَكْفَادُ عَصْمَتْ	أَوْتَادُ
ي	ي	بَاعَةً	بَاعَةً	» بَعْنَاءُ	بَعْنَاءُ
ا	ا	بَعْدَمْ	بَعْدَمْ	شَوْسَبُونَ	أَوْمَادُ
ي	ي	بَاجِنْ	بَاجِنْ	» عَذْعَدَنْ	صُخْرَادُ
ا	ا	يَجَنْ	سَحْنَاءُ	أَلْجَنْ	أَوْمَادُ
ي	ي	يَعْنَفْ	لَعْنَفْ	أَلْجَنْ	كَرْنَادُ

According to the above, the Jacobites distinguish only the five vowels *ā*, *ō*, *ē*, *ī*, *ū*, contained in the mnemonic word *عَنْهَا كَفَادُ عَصْمَتْ* or *عَزْنَاءُ شَوْسَبُونَ*; the Nestorians seven, in some cases six or even eight, by giving a double sound to *e*, *i* and *u*. Mnemonic sentence: *بَعْنَاءُ إِلَّا يَهُ صَبَبَنَ* (on *a* v. § 6 c).

— is only another form of —, although later Nest. grammarians make — equivalent to *صُخْرَادُ*, — to *صُخْرَادُ*; see the list of BH and 6 c.

¹ The last and most important national grammarian († 1286) v. *infra*.

The pronunciation of the various consonants 4 is widely different according to time, place, and their position in the word.

ג between two vowels is pronounced almost as *y* (ယ), which is not unfrequently written instead.

כ was in later times no longer audible after *u*:
שׁוּהָ = šūhā.

For the six consonants כְּנָסָרָן v. § 8.

ס serves, like כ in the middle and ג at the end of words, as mater lectionis. As consonants ס and כ approach the English *w* and *y* respectively.

ג before smooth consonants is pronounced as a smooth (*tenuis*); *vice versa* ג before medials is pronounced as a medial (*media*), before כ as ȝ, e. g. מִגְּדָּלָה, לִגְּדָּל, לִגְּדָּל; לִגְּדָּל (shame), סִגְּדָּן etc.; ȝ before medials as ג; כ before medials as ȝ, before t as ȝ, and by the Palestinian Syrians almost as l.

For נ we find a pronunciation indicated sometimes like כ, sometimes like ג—the latter especially before א.

כ often like Arab. ح, Engl. *j* (D p. 29 n. 3); aspirated כ almost as *f*, e. g. בְּכִי 'afrā, cf. Theodore — Feodore.

The Syrian grammarians divide the consonants 5
1) according to the organs of speech by which they are produced (קַחְמָנָה, בְּבָבָן) into gutturals (בְּבָבָן, בְּבָבָן) נ + א 1; palatals (שְׁמָנָה) ט + ט;

*dentals (**مِدَالٌ**) or sibilants (**سِبْلَةٌ**) **هـ وـ ٰ**;

linguals **كـ قـ ظـ; ***labials **فـ بـ مـ**.

* with open mouth هـ وـ ءـ; with the middle of the tongue and upper part of the palate **هـ وـ ڻـ**.

** with the point of the tongue and upper and lower teeth ئـ;

*** with the point of the tongue and upper teeth ڦـ.

So Elias of Soba; others only slightly different.

2) According as they accord with each other in the root, or not, into friendly **جـلـىـنـ** and hostile **جـلـىـزـ**
e.g. هـ وـ ڻـ + هـ وـ ڻـ هـ وـ ڻـ

3) According to their signification into radical **جـلـىـةـ** or **جـلـىـنـ**, and servile **جـلـىـزـيـ**,
جـلـىـزـانـ, **جـلـىـنـيـ**.

6 The vowels were, in the earliest period, only partially indicated by هـ وـ ءـ ئـ; afterwards words written with the same consonants but having a different pronunciation were distinguished by a diacritical point (**مُـتـحـدـ** **مـعـنـىـ**), which is already employed in Palmyrene to distinguish ئـ (r) and ئـ (d). The point over the word served to indicate the stronger and more obscure pronunciation, under the word, the lighter and clearer.

هـ man, **هـ** men; **هـ** bâh, **هـ** beh; **هـ** malka, **هـ** melka; **هـ** han, **هـ** hu; **هـ** hâi, **هـ** hi; **هـ** hanon, **هـ** henon; **هـ** dina, **هـ** dayyâna; **هـ** 'aula, **هـ** arvala; **هـ** bisâ, **هـ** bây'â. This or a similar system is usually adopted in the oldest existing MSS.

from the beginning of the fifth century, and also employed in printed books, partly alongside of the system that was afterwards elaborated.

About the end of the seventh or beginning of the ^b eighth century, when translations from the Greek were being made in great numbers, it would seem that Jacob of Edessa († 708) hit upon the idea of using the Greek vowel-letters Α Ε Η Ο ΟΥ to indicate the pronunciation of the Syriac.¹ Hence arose the Jacobite vowel-signs given above. Their present recumbent position is owing to the fact that in those days one still wrote from top to bottom.

The introduction of these signs has also been ascribed to Theophilus of Antioch († 785/6), who is said to have translated the two books of the poet Homer on the capture of Ilion into Syriac; thus still D § 73. Latest authority for Jacob, Wright Syr. Lit. 840, n. 20—24. (Encyclop. Brit. vol. 22.)

Regarding the pronunciation of the vowels, the ^c following may be noted:

ī ī *Pethâhâ* is with all Syrians a clear, short *a*.

ī ī (also ī) *Zeqîfâ* is pronounced by the western Syrians as an obscure *o*, like *Qames* by the Polish Jews; by the eastern Syrians as a long *a*, e. g. ī^lz̄ā.

¹ Before this, or perhaps at the same time, Jacob made an unsuccessful attempt in the same direction, in which the Mandæan system, according to Wright, the Greek, according to D, served as his model.

Peshitto or *-tā*; the latter pronunciation has been proved on historical and philological grounds to be the older (*μαρανθα*, *ταλιθα*). The representation of the long vowel by the short Greek *o* (*μικρον*) on the part of the western Syrians is explained, like *וֹ* in Hebrew, by the fact that in the choice of signs the quality and not the quantity of the sounds was the determining factor.

For *ɔ̄* the eastern Syrians have sometimes *إ* (= *ɛ*, *ε*, *ـ*), sometimes *أ*, in later times also *إ* (both = *ē*, *η*, *ـ*), without any clearly marked distinction.

Besides the names given above we find also *عَمَّ* or *عَمَّا*? for *إ*, as distinguished from *عَنْ*?; *عَمَّ* = *إ*; also *عَنْهُ*? for *وْهُ*; and *عَنْهُمْ* *عَنْهُمْ* together.

In correct MSS. and prints *إ* (*ɛ*) accompanies the preformative of the verb *يَعْلَمُ*, *يَعْلَمُونَ*; but 1 p. impf. sometimes *عَلِمَ*, *عَلِمُوا*: also in the form *عَلِمَ*, *عَلِمَتْ*; but part. regularly *عَلِمَةً* and ending of 1 pf. *عَلِمَةً*. On the other hand with the passive part. and the derived stems of verbs *يُ* we find *إ* e.g. *عَلِمَ*, *عَلِمَةً*; elsewhere *إ* in shut and sharpened syllables. On the contrary *إ* is found before every quiescent *ل* or *س*, especially in the prefixes of verbs *لَمْ*: *لَامَ* pf.; *لَامَ* impf.; also for western *إ* e.g. *لَمْ*, *لَامَ*, *لَامَ*, *لَامَ*, *لَامَ*.

To the western *إ* corresponds the eastern *ء* *u* or *ء* *o*, the former also named *عَنْهُمْ* *ءَوْ* or *عَنْهُمْ*, the latter also *ءَوْ*; or *ءَوْ*.

o not *u* appears *e.g.* in the impf. Peal **॥אָתָה**, in the pron. and suff. of 2 and 3 pers. **כָּתָה**, **תָּתָה** &c.; *u* on the other hand in the termination **וְתִּתְחַדֵּשׁ** of the impf. whereas from **יִ**, on account of the contraction, **וְתִּתְחַדֵּשׁ**; *o* in the nomen agentis **וְתִּתְחַדֵּשׁ**, near a guttural, &c.

NOTE 1. Regarding the transcription of Greek words see the Lexicon. The representation of Gk. ε by Syr. א (h)e admits of a simpler explanation than that given by D p. 47 n. 1. A closer examination of these transcribed words throws much light on the pronunciation both of Syriac and of Greek.

NOTE 2. The Syriac names of the vowels imply nothing regarding the quantity of the Syr. vowels (in our sense of the word). The majority (ו and י being the minority) whether with or without matres lectionis, give no clue to their quantity; whether *e.g.* the ^ in **לְאָמָּה**, **וְתִּתְחַדֵּשׁ**, **וְתִּתְחַדֵּשׁ** be long or short can only be determined by the laws of Infexion.

As diphthongs may be noted:

1) *au* אֹו, for which the E. Syrians always write אֹו¹, **וְתִּתְחַדֵּשׁ mauta**, not till a later period pronounced *mo-*, hence *t* always with Q. (*v. § 8*).

2) *ai* אֹי, אֹי, **בְּאֵת baitu** also with Q.; to be distinguished from **בְּתֵת beth**; solitary exception אֹי, pronounced 'āy, „how“.

¹ Also before consonantal ס with a vowel, and even before ס doubled, the Nestorians always write אֹו for *a e.g.* **וְתִּתְחַדֵּשׁ**, **וְתִּתְחַדֵּשׁ**, **וְתִּתְחַדֵּשׁ**; the only exceptions acc. to BH are the pass. parts. **לְאָמָּה**, **לְאָמָּה** &c.

3) *ai* , : specially frequent in the terminations of adjectives.

4) With suffixes we find additional combinations of vowels, , ,  and, particularly in Greek words,  *eu* or *ew*. Cf. also in the N. T. words such as  *λειπειν*,  *λειπειν*,  *λειπειν*,  *λειπειν*.

e For the Hebr. Sewa, whether mobile or quiescent, as well as for the doubling there is no special sign in Syriac any more than in Ethiopic (Gram. Æthiop. §§ 7. 9). The want of a sign corresponding to Dag. forte is all the more comprehensible since the doubling ceased to be audible among the Western Syrians at a tolerably early period.

7 Additional signs. Several of these are clearly extensions of the simple diacritical point. First, the plural points ( )¹, employed equally by E. and W. Syrians, particularly with the noun, when the singular and the plural have the same consonants:  *malka*,  *malkē* (with ; )²,  *malket^ha*,  *malkat^ha*; also with collectives  *'āmā* sheep,  *rak^hša* horses. They are likewise used with the verb *e. g.* 3 f. pl. pf.  *k^hab^h*, especially with verbs  *g^hlay* 3 f. pl. pf. might be confounded with  *g^hlay* imp. sg.

¹ The name Ribbui  was first given to these points by later Maronite grammarians from the Hebrew.

A further extension is the diacritical point *b* with the Verb. We have already seen (§ 6 *a*) how a point *over* the word was used to distinguish the more fully vocalised forms, such as the part. act. Peal and the Ethpaal from the perf. Peal and the Ethpeel accompanied by a point *under* the form (קְנֵאַתֶּבָה, קְנֵאַתֶּבָה, קְנֵאַתֶּבָה, 'amar, galē from קְנֵאַתֶּבָה, קְנֵאַתֶּבָה, קְנֵאַתֶּבָה, kət^hab^h, 'emur, gela, קְנֵאַתֶּבָה et^hqattal from קְנֵאַתֶּבָה et^hq^{et}el). We have now to add that two points (often called בְּנִזְבֵּחַ or בְּנִזְבֵּחַ) rendered it possible to distinguish a third form with the same consonants, *e. g.* the passive part. of קְנֵאַתֶּבָה gəlē (in addition to galē and gəlā above) or in the sing. perf. קְנֵאַתֶּבָה 1 m., קְנֵאַתֶּבָה 2 m., קְנֵאַתֶּבָה 3 f. (last form written by the Nestorians with two points under קְנֵאַתֶּבָה). This system was of course still inadequate inasmuch as קְנֵאַתֶּבָה may equally well represent three forms of the Pael. Similarly קְנֵאַתֶּבָה is 1 p. impf. Peal, קְנֵאַתֶּבָה perf. Afel, קְנֵאַתֶּבָה part. Pael, קְנֵאַתֶּבָה part. Afel. Cf. D 67.

1) Much more important is the sign for the harder 8 and softer pronunciations of the קְנֵאַתֶּבָה, corresponding to the Hebr. Dagesh lene and Rafe. It consists of a small point, generally coloured red by the Nestorians, placed *over*—Qussay(ָא) קְנֵאַתֶּבָה hardening—or *under*—Rukkakh(ָא) קְנֵאַתֶּבָה softening—these consonants.

Jacob of Edessa seems to have been the first both to introduce the **קְ** and to distinguish the harder pronunciation (by a point).

2) The rules for the pronunciation of the Begad-kephath are not so constant as in Hebrew but the following hold good in the main: Q. stands

- a) at the beginning of a word after a vowelless consonant **לְ** **אַ**; hence after *h mappicatum* of the 3 pers. pron. **אָ** and **אַ**;
- b) likewise in the middle of a word **מְלָאָ**, **אֲבָתָ** *mal-kå, ket^h-bet^h*, particularly after diphthongs and
- c) when a consonant is doubled **סְבָרָ** *sabbar*, **אֲפָקָ** *appeq*, except at the end of a word **אֲחֵבָ** *'acheb(b)*.

- 3) R., on the other hand, is found
- a) at the beginning of a word after a vowel **יְ** **וְ**;
 - b) likewise in the middle of a word, even after the slightest vowel sound, hence, in particular, after a doubled consonant and when preformatives have been added, *e. g.* **אֲבָתָ** and **אֲבָתִ**;
 - c) always with the suffixes of the 2 pl. **תְּ** and **תִּ**, except after the diphthong **וֹ** of the plural.

NOTE 1. Thus far the Syriac usage is the same as the Hebrew; an important distinction, however, appears in the fact that in Syriac even unaccented syllables with a long vowel may be shut, *i. e.* may be followed by Q., *e. g.* *stat. emph.* and fem. of the part. **חָבֵבָ**, **לָאָבֶבָ**, **מָשָׁבֶבָ** (Exceptions § 38 *g*); while, on

the other hand, the feminine ω may be aspirated after syllables with a short vowel.

2. By 2 b and 3 b is explained the difference between لَجْأَة and لَجْأَة and فَعْل and فَعْلَة , كَنْتَهُ and كَنْتَهُّ (cf. كَلْمَة and كَلْمَهُ from كَلَمَّة).

3. After α the fem. ω has mostly R.: لَجْأَة , لَجْأَة (Exception لَجْأَة); in exceptional cases after $\dot{\alpha}$, e. g. لَجْأَة ; R. always with ω of the adjectival termination هُوَ ; Q. always with ω in the fem. of adjs. in لَهُ , لَهُـ .

4. An additional helping-vowel does not affect the earlier pronunciation, thus لَجْأَة and لَجْأَة , لَجْأَة and لَجْأَة , لَجْأَة and لَجْأَة (in poetry).

5. For the distinction between لَجْأَة and لَجْأَة , لَجْأَة and لَجْأَة v. §§ 39. 47c; for the hardening of the first radical in the 1 impf. Pael § 38, of the vowelless prefix of the impf. after σ and τ § 49.

6. Of و and و we find a third and even a fourth pronunciation current. While aspirated و corresponds to the modern Gk. φ, the Gk. π is harder than و with Q, and in accurate MSS. is indicated sometimes by a point in the و , sometimes, among the Nestorians, by two points under it, and, finally, in Palestinian Syriac by an inverted و (so also with γ), while the Nestorians indicate by و the almost vocalic و in such words as لَهُ , لَهُـ , لَهُـ , لَهُـ ; Mt. 3, 12 etc. cf. ZDMG 32, 746.

The signs لَهُـ and لَهُـ , chiefly used in ^a poetry, indicate respectively the shorter or more hurried, and the longer or fuller pronunciation of a word or of

a consonant without or with vowels. The former is a horizontal or (Nestor.) sloping stroke *over* the consonant, e. g.: **יָשַׁפֵּעַ** 'es-q^{et}t^hu, not 'e-seq-t^hu; the latter the same stroke *under* the consonant: **יְשַׁפֵּעַ** de-chel-t^hu, not dech-t^hu or decht^hu, **חָמְרֹהּ** chumerhon, not chamrhon. Both strokes are in frequent use to distinguish the Ethpeel from the Ethpaal.

b The so-called lineola occultans, an extension of **לִקְרָבָן**, is placed by some authors over, by others under a silent consonant; it is especially frequent with **א** of the enclitic auxiliary verb **לִסְתָּהֵן**, with **י** of the pron. of the 1 and 2 pers., with **א** of the 3 pers., with **אָלִי**, **לִפְנֵי**, **לִפְנֵי**, **לִפְנֵי** &c.

c In accurate MSS. other signs are found, such as a hyphen between two words, corresponding to the Hebr. Makkeph: also a line above the end of a word **לִפְנֵי**, meant to draw the tone to the following word; another under, **לִפְנֵי** meant to retain the tone on the first, e. g. **מַלְكָתָה** and **מַלְכָתָה**, **מַלְכָתָה** (*malkta d'sabba* and *malkat sabba*) &c.

d Not unfrequent is the sign of abbreviation **'אַלְפָא** = **לְאַלְפָא**, **'אַיְםָה** = **לְאַיְםָה**, **'אַזְמָנָה** = **לְאַזְמָנָה**, **'גַּם** = **לְאַגְּמָן**.

10 Of the so-called puncta extraordinaria the follg. may be named:

1. a point is placed, as in Gk. and Heb. MSS., over every letter that is to be deleted;
2. words requiring to be transposed are indicated

either by three points placed under them, or by the letters $\text{—}\text{।}$;

3. for quotations there are special marks >>, which, in theological MSS., vary according as the quotation is taken from an orthodox or an heretical author.

The ancient grammarians are silent as to the position of the tone. We may however regard it as a rule that in general the penult is accented, never the antepenult; the ultimate only where the preceding syllable has only a half-vowel or a helping-vowel, *e. g.* in the noun, سَمْكٌ like عَنْكَ , in the verb أَتَّمْكَ , أَتَّمْكَ , أَتَّمْكَ . There is no doubt, however, that originally the tone lay on long terminations like أَتَّمْكَ , أَتَّمْكَ , أَتَّمْكَ .

We find rhetorical accents mentioned as early as the 5th century: at a later period, *i. e.* from about 600 A. D. onwards, there existed a very elaborate accentual system with as many as 30 to 40 accents and marks of interpunction. The four principal are لِفْظَة , closing the apodosis or second half (بِلِفْظَة), and لِفْظَة , closing the protasis or first half of the sentence (بِلِفْظَة); لِفْظَة dividing the former, لِفْظَة^1 or لِفْظَة^2 dividing the latter into several members, as represented in the following scheme.

— : — : — : — : — : —

¹⁾ Name and form correspond to the Hebrew שְׁוָא .
Nestle, Syriac Grammar.

In some printed books : is found at the end of an interrogative sentence. For details Phillips, Martin, D. pp. 137—161 may be consulted.

13 The numbers were in early times represented by the letters of the alphabet, the numerical values of which have been given in the table. For 500 it was customary to write $\underline{\text{א}}$, for 600 $\underline{\text{ב}}$, for 900 $\underline{\text{כ}}$. The stroke over the respective groups serves to distinguish them from vocables having the same letters. In recent times dates are written in the Arabic manner $\underline{\text{ماه}} 1888$. Special numerical signs and ciphers, the so called Arabic ciphers, are found at a tolerably early date in ancient inscriptions and in certain manuscripts. Cf. ZDMG. 16, 577. Land, Anecd. I, Tab. 25. Wright's Catalogue.

B. PHONOLOGY. (§§ 14—18.)

14 The relation of the Syriac consonants to those of Arabic and Hebrew is represented in the following table, which is confined to the sibilants and the dentals.¹

	6	5	4	3	2	1					
	a	b	a	b	a	b	c	a	b	a	b
Arab.	ط	ط	ض	ص	ش	ز	ذ	س	د	ث	ت
Hebr.	ז(ט)	ז	צ	צ	ש(ס)	ש	ד	צ	ת	ש	ת
Syr.	ܩ	ܩ	ܽ	ܽ	ܶ	ܵ	ܲ	ܳ	ܴ	ܷ	ܸ

¹ Cf. § 1 and the remarks of G. Hoffmann LCBl 87, 18, 606 on Nöldeke's "Semitic Languages".

The student should look up illustrations in Gen. 1—4.

It is to be noted that when, in a root, \aleph = ض ^b comes into contact with another \aleph , the first \aleph becomes \imath ; cf. Lagarde, Semitica I, 22, N. ZDMG. 32, 405.

$\text{صلع} = \aleph\ell\aleph = \aleph\ell\aleph$; $\text{ضفدع}, \text{ضفرعن}, \text{ضفدع}, \text{ضفدع}$.

Every syllable begins with a consonant and with ^c one only. Apparent exceptions, such as $\aleph\imath\imath$ (Q.), have ^a frequently a helping vowel prefixed, in this case *e* $\aleph\imath\imath\imath$, $\aleph\imath\imath\imath\imath\imath$; elsewhere *a*, as often in $\aleph\imath\imath\imath$ — $\text{ركيز}, \aleph\imath\imath\imath\imath$. $\aleph\imath\imath\imath$ and similar forms are pronounced as if written—as they frequently are— $\aleph\imath\imath\imath$ &c.

Syriac differs from Hebrew in the following points: ^b

1) Short vowels remaining in the tone-syllable are not confined to the Verb أَتَّمَّ (Heb. לִמְךָ) *e.g.* $\text{أَتَّمَّ} = \text{لِمَّ}$.

2) Short vowels before the tone are not lengthened but dropped $\text{أَتَّمَّ} = \text{لِمَّ}$, $\text{أَتَّمَّ} = \text{لِمَّ}$.

3) A long vowel may stand in a shut syllable $\text{أَتَّمَّ}, \text{أَتَّمَّ}$ (H. לִמְךָ).

As in Hebrew, a syllable cannot end in more than ^c one consonant, except in such forms as $\text{أَتَّمَّ}, \text{أَتَّمَّ}$.

Consonantal Changes. As in the other Semitic ¹⁶ languages the ω of the reflexive, when the first radical ^a is a sibilant, takes the place of the latter and assumes

the same degree of hardness: **جَنَاحٌ**, **جَنَاحٌ**, **جَنِيعٌ**, **جَنِيعٌ** from **جَنَحَ**, **جَنِيَّ**, **جَنِيَّ**; but see verbs **جَنَحَ**.

b In many other cases a consonant is assimilated to a following one in pronunciation; *v. § 4.*

c Vowelless **ك** is assimilated to the following consonant, which is thereby doubled: **كَكْ** for *an-pek*, **كَكْ** for *genb*, **كَكَكَكْ** *šatta*, **كَكَكَكْ**; vice versa a doubling is sometimes dissolved by **ك** (or **س**); **كَكَكَكْ**, H. **كَكَكَكْ**, **كَكَكَكْ**, H. **كَكَكَكْ**.

d The following are not pronounced: 1) **ج** in the beginning of words like **جَمِيعٌ**, **جَمِيعٌ**; so **جِمِيعٌ** when standing without accent after or instead of a verb; 2) **ئ** of the unemphatic pronouns **ئِنْ**, **ئِنْ**, in the suff. of the 3. pers. **ئِنْدَهُ** *id^hau*, **ئِنْدَهُ** *q^raī*, in the auxiliary verb **ئِنْ**, in the irregular **ئِنْ** (*v. § 48*); 3) **ك** in **كَلْ** (*v. § 19*); 4) **ئ** in **ئِلْ** (*v. § 48*) and **س** in **كَسَّ** (*§ 32*) and **كَسَّ** (*§ 48g*).

e By aphæresis **ل**, **ئ**, and **ك** disappear in the imper. of the corresponding verbs (*v. § 41 ff.*), as also in certain nominal forms **كَلْمَة**, **كَلْمَة** (H. **كَلْمَة**, **كَلْمَة**); by contraction very frequently **ج** after preformatives **جَنْ** = *nallef*, **جَنْجَنْ**, **جَنْجَنْ** I eat; [one of the double consonants in stems **جَنْ**, **جَنْ** = *z^gag*, **جَنْجَنْ**; **جَنْ**, **جَنْ**]; the fem. **ئ** in **ئِنْ** new, f. **ئِنْ** *h^ed^hattā*. Apocope is chiefly found in the 3 pl., where **مَهْمَهْ** is frequently written for **مَهْمَهْ** or **مَهْمَهْ**. The Hebr. feminine ending

׃ appears in the stat. abs. only as օ, ְִּתְּנָאֵת, ְִּתְּנָאֵת; similarly in a few cases ְַ for ְִ.

׃ may be prefixed to foreign words beginning *f* with two consonants, and to verbs ְַ, and is frequently inserted as a mater lectionis: ְַדְּלִתְּנִי; *dallitani*, ְַתְּקִרְבְּנִי part. Finally we note the addition of a paragogic ְַ to certain parts of the verb, *e.g.* 1 p. pl. ְַתְּקִרְבָּנוּ for ְַתְּקִרְבָּנִי; 3, in imper. 2 pl. ְַתְּקִרְבָּנִים, ְַתְּקִרְבָּנִים for ְַתְּקִרְבָּנִי, ְַתְּקִרְבָּנִים.

The gutturals do not affect the vocalization to 17 the same extent as in Hebrew; they even seem to have ^a been originally capable of being doubled. They prefer *a* to *e*, *e.g.* in the part. Peal ְַתְּקִרְבָּנִי for ְַתְּקִרְבָּנִי, in the Pael, Afel ְַתְּקִרְבָּנִים for *ad^hneh*; *o (u)* is frequently retained in the impf.; the E. Syrians often write *a* for *e*, even when there is no guttural, ְַתְּקִרְבָּנִים, ְַתְּקִרְבָּנִים, ְַתְּקִרְבָּנִים¹.

The quiescent consonants are pretty much as in b Hebrew.

1. ׃, like the Hebr. ־, stands for *a* and *e* at the end of words ְַמְּלָكָה, ְַמְּלָקָה = *malkā*, *malke*.

2. In the beginning of words, where it has always a helping-vowel, it surrenders its vowel to vowelless prefixes ְַלְּאֲחָד valāhū, ְַלְּאֲדָם lād^hām; the Nestorians however, *v^ealāhū*, *l^ead^ham*: but when two prefixes come together they also wrote ְַלְּאֲלָבְּהָן l^eelsā v^elab^huhōn.

¹ List in Martin, Syriens Orientaux et Occidentaux (1872) Tables 1—8.

3. Without a vowel *j*, in the middle of a word, quiesces not only in *a*, *לְאַבָּא* (for *məassəyānā*), but also in *e*, *לְאַבָּא*, and *i*, *לְאַבָּא* (but Nest. *mēmrā*).

4. In Afel it becomes *o*, more rarely *u*: *וְאֹהֶל*, *וְאֹהֶל*; for *j* between two vowels *v. § 4*.

5. For *o* in the beginning of words *v. § 44 a*, for *o* in the middle and for the changes it undergoes *§ 46 b*; for *u* *§ 46 a*. Except *לְאָהָר* to live and perhaps *שָׁבָת* to set, there are no verbs media *u*, but very many tertiae *u*; on the other hand there are no verbs tertiae *o*.

18 Since the Quantity (long or short) of the vowels like the doubling of the consonants, is in most cases no longer recognisable by outward and visible signs, no unfailing rule can be given regarding their permanence and disappearance: vowels in sharpened syllables are of course equally unchangeable with those naturally long. Noteworthy, however, is the ease with which the characteristic vowel of a form may change its position, *e. g.* in the segolate forms *וְאָהָר*, *וְאָהָרָה*, *וְאָהָרָה*, alongside of *וְאָהָרָה*, *וְאָהָרָה*, *וְאָהָרָה*; and in the feminines *וְאָהָרָה*, *וְאָהָרָה*, *וְאָהָרָה* alongside of *וְאָהָרָה*, *וְאָהָרָה*, *וְאָהָרָה* in the imper. *וְאָהָרָה*, *וְאָהָרָה*.

II. MORPHOLOGY. (§§ 19—49.)

A. PRONOUN. (§§ 19—23.)

(مُكْتَفٌ مُعْدَى مُسْمَخٌ).

The Personal Pronoun (**مُنْهَمْ**, **مُنْهَمْهُ**) used ¹⁹ independently:

I	أَنَا	we	أَنْسَلْ
thou	أَنْتَ , f. أَنْتِي	you	أَنْتُكْ , f. أَنْتُكِي
he	أَنْ , she أَنْتِ	they	أَنْتُمْ , f. أَنْتُمْكِ

After the participle, and more rarely after the adjective, *a* the pronouns are used enclitically with shortened forms. This usage is most frequent with the pronouns of the first person, least so with those of the third. Exx. **أَنَا أَقُولُ**, **أَنَا أَعْلَمُ** I say, so almost always even in the oldest translation of the Gospels (Curetonian)¹ which, instead of the elsewhere usual **أَعْلَمْتُ**, or **أَعْلَمْ** **كِي** (both = 'amērīnān), still frequently writes **أَنْسَلْ** **أَنْ**, but can hardly have any longer read *anachnan* or *enachnan*; **أَنْكَمْ** = **أَنْ** **كَمْ**; **أَنْكَتْ** Lk. 1, 28 = **أَنْ** **كَتْ**, but here = **أَنْ** **كَتْ**; **أَنْكَنْ** = **أَنْ** **كَنْ**; before enclitic **كِي** and **كِي** *ā* becomes *a*, **أَنْ** **مِنْ** 'enau, it is I, among the Nestorians.

The 3 pl. has special enclitic forms **أَنْتُمْ**, f. **أَنْتُمْكِ**, which are also used, instead of suffixes, to express the object.

The personal pronouns in Syriac are employed much more *b* frequently than *e. g.* in Hebrew to express the copula: **بِّنِي** and **بِّنِي** **مِنْ**, **مِنْكِ** for **بِّنِي** **بِّنِي**.

For the suffixes of the noun (**مُنْهَمْكَوْنَ**, **مُنْهَمْكَوْنَكِ**,

¹ See Jacob of Edessa ed. Phillips 7, 13, Elias of Sobha c. 3.

affixa relationis) v. § 31, for those of the verb (**لَمْ يَكُنْ**
يَكُونُ) v. § 39.

20 Demonstrative pronoun (**هُذِهِ**):

a) this **هَذِهِ**, **هَذَا** f. (**هَذِهِ**) **هَذُو** pl. c. **هَذِهِ**

b) that **هَذِهِ** f. **هَذَا** pl. m. **هَذُو**, f. **هَذِهِ**.

Very rare **هَذِهِ** and **هَذَا**.

21 The interrogative pronoun (**مَنْ**) is **مَنْ** who? and **مَمْ** (also written **مَنْ** *mân*) **مَمْ** what?; interrogative adverb **مَعَ** how? and adjective **مُتَّ**, f. **مُتَّا**, pl. **مُتَّا**, which (man &c.)?

22 All the functions of the relative pronoun are discharged by **مَنْ**, **مَمْ** (H. **مَنِي**), generally alone, though frequently preceded by **مُتَّ**, **مُتَّا**, **مُتَّا**; **مَنْ** every one that.

23 A set of possessive pronouns much used in later translations is compounded of **مَنْ**, an older form of **مَنْ**, the dative particle **مَنْ**, and the suffixes: **مَنْ**; **مَنْ**.

B. NOUN. (§§ 24—33.)

24 Substantive and Adjective. Nouns (**مُسْتَأْنِد**) are partly primitive (**لَامْ**, **لَامْ**, **لَامْ**, **لَامْ**), partly derivative (**لَامْ**, **لَامْ**, **لَامْ**). The latter class may be derived from verbs or from other substantives, and that in various ways. They may be composed simply of the consonants of the root with

one or more vowels, long or short, or may be formed by the doubling of a radical or by prefixing, inserting, or affixing one or more consonants.

Certain formations are employed as adjectives and participles or in particular significations.

The following list, in which the forms from strong stems are followed by those from weak stems, and the masculine by the feminine forms, does not profess to give more than the most frequently occurring nominal forms in Syriac.

1. With a short vowel:

a) qat̄l, qet̄l, quṭl, or qṭal, qṭel, qṭul¹: حَكَرْ, حَكَلْ; حَقَرْ, حَقَلْ; a in abs. and constr. states almost entirely confined to final gutturals and r: حَرْ, حَرَّ; حَرِّ, حَرَّ; حَرَّ, حَرَّ: حَرْ (acc. to Nestorian pronunciation *rēš*, acc. to the Jacobite *rīš*). حَاجْ; rarely with ā حَاجْ; حَاجَ, حَاجَّ; حَاجَ, حَاجَّ but from حَاجْ st. cstr. حَاجَ: حَاجَ, حَاجَّ, حَاجَّ; حَاجَ, حَاجَّ.

The feminines of the strong form take the vowel with the first or the second radical as may most conduce to ease of pronunciation: حَاجَةْ, حَاجَةْ as well as حَاجَةْ, حَاجَةْ alongside of حَاجَةْ, حَاجَةْ (Q. because originally حَاجَةْ which was also in use), حَاجَةْ and

¹ Cf. Heb. حَرَقْ and حَرَقْ etc., حَرَقْ and حَرَقْ, حَرَقْ and حَرَقْ; Nest. حَاجْ, حَاجْ alongside usual حَاجْ.

جَنَاحٌ; جَنَاحٌ; جَنَاحٌ، جَنَاحٌ؛ جَنَاحٌ، جَنَاحٌ؛ جَنَاحٌ،
جَنَاحٌ.

b) With these, as a rule, coincide the forms with (originally) two short vowels (Hebr. Gr. § 25), since traces of the second vowel can only be detected here and there, where the second radical has *a* or the third R.; جَنَاحٌ، جَنَاحٌ؛ جَنَاحٌ، جَنَاحٌ: but جَنَاحٌ، جَنَاحٌ؛ adjective جَنَاحٌ، جَنَاحٌ (pronounced *hatā*).

Feminines: جَنَاحَةٌ، جَنَاحَةٌ، جَنَاحَةٌ، جَنَاحَةٌ، جَنَاحَةٌ؛ جَنَاحَةٌ،
جَنَاحَةٌ (from جَنَاحٌ).

2. With a long vowel:

a) after the first consonant:

α) qâtal جَنَاحٌ، جَنَاحٌ: rare in Syriac.

β) qâtel, the usual form of the active participle of the Qal, جَنَاحٌ، جَنَاحٌ؛ جَنَاحٌ: جَنَاحٌ؛ جَنَاحٌ.

γ) qâtôl, nomina agentis جَنَاحٌ، جَنَاحٌ.

b) after the second consonant:

α) qetâl: جَنَاحٌ، جَنَاحٌ، جَنَاحٌ؛ جَنَاحٌ، جَنَاحٌ؛ جَنَاحٌ.

β) qaṭîl: the usual passive participle of the Qal: جَنَاحٌ، جَنَاحٌ، جَنَاحٌ، جَنَاحٌ، subst. جَنَاحٌ، جَنَاحٌ.

γ) qaṭûl, the Heb. passive part., rare in Syriac: جَنَاحٌ، جَنَاحٌ، جَنَاحٌ.

3. With the middle radical doubled:

a) qattâl, qettâl intensive adjectives and nomina opificum: جَنَاحٌ، جَنَاحٌ؛ جَنَاحٌ؛ جَنَاحٌ؛ جَنَاحٌ.

b) quttâl, nomina actionis II **لِهِيَّ**, **لِهِيَّ**, and colour names **لِهِيَّ**.

c) qatîl, very many adjectives **مُهِمٌّ**, **مُهِمٌّ**, **مُهِمٌّ**, and part. perf. **مُهِمٌّ**, **مُهِمٌّ**.

d) qattul **مُهِمٌّ**, **مُهِمٌّ**, **مُهِمٌّ**.

4. With formative additions:

a) with preformatives:

1) with *m*:

α) the infinitives,

β) the participles of the derived stems,

γ) many substantives **عَمَلًا**, **عَمَلَنَا**: **عَمَلًا**, **عَمَلَنَا**; **عَمَلًا**, **عَمَلَنَا**, **عَمَلَنَا**: with long vowel in the stem **عَمَلَنْكَ**, **عَمَلَنْكَ**, **عَمَلَنْكَ**; with long vowel in the preformative **عَمَلَنْكَ**¹, cf. **عَمَلَنْكَ**, H. **רַקְנָה**.

2) with *l*, derived from III and V **عَمَلَلَ**, **عَمَلَلَ**, **عَمَلَلَ**; very many feminines **عَمَلَلَة**, **عَمَلَلَة**, **عَمَلَلَة**.

b) With afformatives:

1) with *an* for substantives: **عَمَلَانَ**, **عَمَلَانَ**, **عَمَلَانَ**, especially from stems **عَمَلَانَ**, it is also the favourite

¹ Acc. to Lagarde GGA. 1884, 278 because = **عَمَلَنْكَ** for **عَمَلَنْكَ**, from a stem corresponding to the Arabic **ضَمَنَ**.

² With *y* a few (foreign?) names of animals and plants (N. 127, 2); with *n* **عَمَلَنَ**, a few biblical proper names commencing in Hebrew with *y* **עֲמָלָן**, **עֲמָלָן**; on Nimrod v. Lag. Arm. St. p. 112.

termination for the formation of nomina agentis from the derived participles and from adjectives, in which a fem. *l* has often been preserved or, in cases, inserted **مَعْدِلٌ**, **مَعْدِلَةٌ**, **مَعْدِلَاتٌ**, **مَعْدِلَاتٍ**¹.

NOTE. Besides *ān* also *ōn*: **مَنْسَنَّ**, **مَنْسَنَّةٌ**. (Loan-words?) see Lagarde GGN. 1832, 400/404; Rahlfs, BH zu den salomonischen Schriften Leipzig. 1887, N LCBL. 87, 25, 851.

ōn is the usual diminutive ending **مَنْسَنْتُ**, more rarely as **مَنْسَنْهُ**; or both combined.

2) *ay* for derived adjectives, **مَكْلُوكٌ** f. **مَكْلُوكَةٌ**, pl. **مَكْلُوكَاتٌ**.

1) and 2) may be combined *ānāy*, **مَنْسَنْيَةٌ**, **مَنْسَنْيَاتٌ**.

3) *i*, f. *ith*; **مَنْسَنْتَهُ**, **مَنْسَنْتَهَاتُ**. Masculine abstract substantives with *y* (و) are also formed from verbs **مَنْسَنَّ**, **مَنْسَنَّهُ**, **مَنْسَنَّتُ**, of which a st. abs. apparently does not occur.

4) Feminine abstract nouns in *uth* ئُثْ, st. estr. **مَنْسَنْتَهُ**, st. emph. **مَنْسَنْتَهُ مَنْسَنْتَهُ**, specially frequent in scientific terminology.

Forms with more than three radicals are not unfrequent, but they are too irregular to be properly classified. A few rare examples of compound words are to be met with, as **مَنْسَنْتَهُ** foundation, **مَنْسَنْتَهُ** enemy; one or two with **مَنْسَنْتَهُ**, **مَنْسَنْتَهُ**, **مَنْسَنْتَهُ**, none with **مَنْسَنْتَهُ** and **مَنْسَنْتَهُ**;

¹ GH., ZDMG. 32, 755.

Greek words and proper names have found their way into Syriac in great numbers.

c) On the vocalisation of the feminines see § 18 and GH., ZDMG. 32, 750.

As regards the two genders, the usage is essentially the same as in Hebrew. A considerable number are common gender (D. 269, N. 87). Among feminines without the feminine termination are the names of members of the body occurring in pairs, names of places and materials (D. 268, N. 84), and the numbers from 3—10; *e. g.* سَبْعَةُ, سَبْعَةٌ, سَبْعَةٌ, سَبْعَةٌ.

The dual has left a trace of itself only in سَبْعَةٌ 2, 27 سَبْعَاتٍ 200 and سَبْعَاتٍ.

The plural has two terminations, m. سَبْعَةٌ, f. سَبْعَاتٍ; سَبْعَاتٍ, سَبْعَاتٍ; سَبْعَاتٍ, سَبْعَاتٍ. Masculines from \bar{v} stems^a ending in the sing. in *e* take سَبْعَةٌ, feminines in سَبْعَاتٍ and سَبْعَاتٍ take سَبْعَاتٍ and سَبْعَاتٍ; سَبْعَاتٍ, سَبْعَاتٍ, سَبْعَاتٍ, سَبْعَاتٍ.

Many nouns with a masculine form in the singular take the feminine termination in the plural; سَبْعَةٌ bed, pl. سَبْعَاتٍ; سَبْعَةٌ place, سَبْعَاتٍ, سَبْعَاتٍ physician, سَبْعَاتٍ; vice versa many feminines take the masculine plural, *e. g.* سَبْعَاتٍ, سَبْعَاتٍ word; pl. سَبْعَاتٍ *mellin*; سَبْعَاتٍ, سَبْعَاتٍ week, سَبْعَاتٍ; سَبْعَاتٍ cubit, سَبْعَاتٍ; سَبْعَاتٍ, سَبْعَاتٍ cave, سَبْعَاتٍ. A few have both forms in the plural: سَبْعَاتٍ father, v. § 32, سَبْعَاتٍ horn, سَبْعَاتٍ and سَبْعَاتٍ; سَبْعَاتٍ hand, سَبْعَاتٍ and

אָמֵן; יוֹמָה day, יְמִינָה and יְמִינָה; מִזְרָחַ strength, מִזְרָחַ, st. emph. (v. *infra.*) פָּנָה, hence פָּנָה, כְּלֵב heart, כְּלֵב and כְּלֵב.

c A few substantives are used only in the singular לְמַעַן sin, יְמִינָה and יְמִינָה truth, יְמִינָה faith; others only in the plural נַעֲמָה life, נַעֲמָה water (v. § 32), נַעֲמָה mercy; נֶהֱרָה heaven is construed both as sing. and as plural.

29 There are no case-endings in Syriac any more than in Hebrew. The various cases (לְמַעַן, v. Gott-heil, Elias of Sobha n. 32 ff.) are expressed by means of prepositions, the dative and often the accusative by נ, the genitive by נ. The genitive relation, moreover, was still expressed by the shortened form of the Noun in the so-called construct state. This, the usual method in Hebrew, was called לְמִזְרָחֵל יְמִינָה, נֶהֱרָה (amputation of the noun in annexion). The short independent form of the noun was known as the absolute state.

b In addition to these, we have in Aramaic a third form, the so-called emphatic state which supplies the place of the prefixed definite (determining) article (wanting in Aramaic) and which is formed by affixing the termination *u* יְ to the noun. The masculine plural ends in *e* יְ (st. ectr. + *a* GH. in LCBl. 87, 18, 607), from *p* stems *aiyâ* (*ayya*) יְ. This form, we

may add, has become so common that it frequently stands where determination is not implied, and in many cases is the only form in use.

The following table gives a summary of the various classes of nouns and their inflexion:

	Sing.		Plur.	
	st. abs. and estr.	st. emph.	st. abs.	st. estr. st. emph.
I	a king	مَلِكٌ	مَلِكٌ	مَلِكُون
	b foot	پَدٌ	پَدٌ	پَدُون
	c sanctuary	مَسْجِدٌ	مَسْجِدٌ	مَسْجِدُون
	d child	طَفَلٌ	طَفَلٌ	طَفَلُون
	e day	يَوْمٌ	يَوْمٌ	يَوْمُون
	f eye	عَيْنٌ	عَيْنٌ	عَيْنُون
	g sea	بَحْرٌ	بَحْرٌ	بَحْرُون
	h rest	رَاحَةٌ	رَاحَةٌ	رَاحَاتٌ
II	a eternity	دُلْمَادِقٌ	دُلْمَادِقٌ	دُلْمَادِقُون
	b witness	شَهِيدٌ	شَهِيدٌ	شَهِيدُون
III	a banquet	فَرَاءٌ	فَرَاءٌ	فَرَائِين
	b vision	عَرْسَانٌ	عَرْسَانٌ	عَرْسَانُون

There is little to add by way of detail:

a) Class I comprises the nouns with one short vowel, from which those with (originally) two short vowels (§ 25 1 b) can no longer be distinguished. From *e* and *a* of the shorter form, it is impossible to infer the vowel of the longer form: مَلِكٌ; پَدٌ; عَالِمٌ عَالِمٌ عَالِمُون; شَهِيدٌ شَهِيدٌ شَهِيدُون.

b) Like **لَكَ** is inflected the diminutive **لُكْكَهْ** st. cstr. **لُكْكَهْ**; **لَكَ** takes **لِكَهْ** from **لِكَهْ** reason and **لِكَهْ** colour the W. Syrians form **لُكَهْ** and **لُكَهْ**.

c) Nouns from **لَكَ** stems repeat the consonant only in the plur. of **لَكَ** people and **لَكَ** sea.

d) The part. of verbs **يَ** deserves special attention. The active is **يَلَّهْ**, **يَلَّهْ**, **يَلَّهْ**; the passive **يَلَّهْ**, **يَلَّهْ**, **يَلَّهْ**, **يَلَّهْ**.

d Peculiar are certain masculine plurals with *an* inserted, with which Phoenician and Assyrian may be compared, such as **لَكَهْ** ruler **لَكَهْ**, **كَهْ** great, with reduplication **لَكَهْكَهْ**; see the list in N. 74.

30 The Feminine. The rarely occurring stat. abs. ends ^a in the sing. in *ā*, like the emph. state of the masc., the constr. in *-tā*, the emph. in *t + ā tā*.

	Sing.			Plur.		
	st. abs.	cstr.	emph.	abs.	cstr.	emph.
I	مَدِينَةٌ city	مَدِينَةٌ	مَدِينَةً	مَدِينَاتٍ	مَدِينَاتٍ	مَدِينَاتٍ
II	أُنْصَارَةٌ widow	أُنْصَارَةٌ	أُنْصَارَةً	أُنْصَارَاتٍ	أُنْصَارَاتٍ	أُنْصَارَاتٍ
III	(a) سَهْرَةٌ companion (f.) —		سَهْرَةٌ	سَهْرَاتٍ	—	—
	(b) بَشْرَةٌ calf	—	بَشْرَةٌ	بَشْرَاتٍ	—	—
	(c) عِلْمٌ knowledge	—	عِلْمٌ	عِلْمٍ	—	—
	(d) نِعْلَةٌ maiden	—	نِعْلَةٌ	نِعْلَاتٍ	—	—
	(e) رِحْلَةٌ joy	—	رِحْلَةٌ	رِحْلَاتٍ	—	—
IV	مُكَفَّهٌ kingdom	مُكَفَّهٌ	مُكَفَّهٌ	مُكَفَّهَاتٍ	—	—

		Plur.				
	Sing.		Plur.			
	st. abs.	cstr.	emph.	abs.	cstr.	emph.
V	a ^{كِلَّ} image	^{كِلَّ}	^{كِلَّا}	^{كِلَّ}	—	^{كِلَّا}
	b ^{كِلَّ} request	—	^{كِلَّا}	^{كِلَّا}	—	—
	c ^{كِلَّ} creation	^{كِلَّة}	^{كِلَّاتا}	^{كِلَّاتا}	—	—
VI	part ^{كِلَّة}	^{كِلَّة}	^{كِلَّاتا}	^{كِلَّاتا}	^{كِلَّاتا}	^{كِلَّاتا}

NOTE 1. Class I suffers no change because the last syllable begins with a consonant.

2. Class II, on account of the two consonants, requires sometimes *a* as ^{كِلَّا}, sometimes *e* as ^{كِلَّا}, ^{كِلَّا} request—in this respect, however, the eastern pronunciation is often at variance with the western—sometimes *u* as in ^{كِلَّا} (does it occur?) ^{كِلَّا}. For the uncertainty as regards Q. and R. of the *ل*, see above.

3. Class III comprises the segolate feminines with the change in the position of the vowel mentioned in § 18. To this class belong also the forms under V and VI from *ي* stems, which must not be confounded with those of class IV.

4. For the double plural of certain substantives *v. § 28 b*; to these add ^{كِلَّاتا}, ^{كِلَّاتا}, ^{كِلَّاتا} and ^{كِلَّاتا}. ^{كِلَّ} sign, ^{كِلَّاتا}; ^{كِلَّاتا}, ^{كِلَّاتا}; ^{كِلَّاتا} hundred ^{كِلَّاتا} have only the feminine form. ^{كِلَّاتا} takes ^{كِلَّاتا}.

5. Adjectives in ^{كِلَّ} form the feminine in ^{كِلَّا}: ^{كِلَّا} ^{كِلَّاتا}, pl. ^{كِلَّاتا}; those in ^{كِلَّ}, ^{كِلَّ}, on the other hand, take ^{كِلَّ}, pl. ^{كِلَّاتا}: ^{كِلَّاتا} ^{كِلَّاتا}.

¹ On ^{كِلَّ} s. Philippi, ZDMG. 40, 650; de Lagarde. Mitt. 2, 358 f., *κατόπτας* = ^{كِلَّاتا}.

31 The appending of the suffixes presents little difficulty. The singular forms given in § 23 (with $\ddot{\imath}$) when joined to the plural of nouns become تُ; تُّ, تُّ; تُّ, تُّ; تُّ, تُّ; تُّ: تُّ, تُّ; تُّ, تُّ.

b With the suffixes the noun generally assumes the form of the st. emph., dropping the terminations *i* and *e*; no change occurs except where ease of pronunciation demands the insertion or restoration of a vowel, or a change in its position, especially before the vowelless and consonantal suffixes -: تُ, تُ: ء، ء. In the case of the masculines, in the above paradigms *e. g.*, the position of the vowel is shifted only in تُّ, compared with تُّ. Insertion in تُّ, تُّ; similarly in تُّ, تُّ alongside of تُّ, تُّ; in تُّ and تُّ my burden from تُّ, تُّ, تُّ etc.

c Nouns from *y* stems form with the suffix of the first person تُ, تُّ, تُّ, تُّ, which the Jacobites pronounce تُّ *yabi*, تُّ *šeły*, the Nestorians *yab^h*, *šeł*; with ء and تُّ ئەمەم, ئەمەم, ئەمەم; so also ئەمەم, but Nest. ئەمەم, because in the st. abs. ئەمەم, which is, at the same time, the form with the suffix of the 1 pers.; in the same way تُّ.

In the plural of these words the radical *y* is sometimes dropped and sometimes retained, تُّ; and تُّ; ئەمەم; and ئەمەم: ئەمەم and ئەمەم; with sub-

stantives, as distinguished from adjectives and participles, it seems to be more frequently dropped: مَذْكُورٌ, مَذْكُورٌ.

Of the feminines those ending in *āt*, *īt*, *āt* always *a* remain unchanged, as do the rest always before the vocalic suffixes, frequently also before *u*, while they generally insert a helping-vowel before the 2 and 3 plur.; in this case they assume the same form as in the st. constr. Thus we find alongside of each other مَذْكُورٌ, مَذْكُورَةٌ, مَذْكُورٌ, and مَذْكُورٌ, مَذْكُورَةٌ, مَذْكُورَاتٌ; so مَذْكُورٌ, مَذْكُورَةٌ, مَذْكُورٌ alongside of مَذْكُورٌ, مَذْكُورَةٌ, مَذْكُورَاتٌ; مَذْكُورٌ, مَذْكُورَةٌ alongside of مَذْكُورٌ, مَذْكُورَةٌ. Cf. also مَذْكُورٌ my maid, but مَذْكُورَةٌ my daughter.

More or less irregular in their formation are a 32 number of substantives, of which the following are the most important.

بَعْدٌ father, wanting (acc. to BH) in abs. and const., with suff. 1 p. بَعْدٌ, before the others بَعْدٌ, thus بَعْدٌ, بَعْدٌ, بَعْدٌ; in the pl. بَعْدَيْنِ, بَعْدَيْنِ and, metaphorically, بَعْدٌ, بَعْدَيْنِ, then pronounced *abbā*.

شَرِيكٌ brother, with suff. like بَعْدٌ, pl. شَرِيكَيْنِ; in the same way شَوَّهٌ father-in-law, with suff. of 1 p شَوَّهٌ, before other suff. شَوَّهٌ, pl. شَوَّهَيْنِ.

لَدْنَى sister, pl. لَدْنَى, لَدْنَى.

لَدْنَى another, f. لَدْنَى, pl. لَدْنَى, f. لَدْنَى.

أُمُّ mother, اُمَّ, اُمَّ, pl. اُمَّاتٍ.

عَبْدٌ maid, pl. اُبَدَاتٍ.

أَنْتَهٰ or اَنْتَهٰ¹ (pronounce 'att^et^hā, atā) woman,
cstr. اَنْتَهٰ, pl. اَنْتَهٰ, اَنْتَهٰ.

بَيْتٌ house, بَيْتٌ, contracted بَيْتٌ, pl. بَيْتَاتٍ, بَيْتَاتٍ
(note Q.).

بْنٌ son, بَنِيٌّ, بَنِيٌّ, بَنِيٌّ, بَنِيٌّ, pl. بَنِيٌّ,
بَنِيٌّ, بَنِيٌّ.

بَنْتٌ daughter, cstr. اَنْتَهٰ, اَنْتَهٰ, but بَنْتٌ, pl. بَنْتَاتٍ,
بَنْتَاتٍ.

مَسِيْلٌ lord, estr. مَسِيلٌ: discarded before suff., thus
مَسِيلٌ, مَسِيلٌ, مَسِيلٌ (1 Cor. 16, 21), pl. مَسِيلٌ and مَسِيلٌ.
or اَنْتَهٰ, fem اَنْتَهٰ (Mapθa, Q.).

مَاءٌ water. مَاءٌ. مَاءٌ, bef. suffixes with or without
ا, مَاءَهٰ or مَاءَهٰ.

مَدِينَةٌ city, abs. مَدِينَةٌ, cstr. مَدِينَةٌ: pl. مَدِينَاتٍ, مَدِينَاتٍ.

33 The Numerals. The cardinals (عَدْدٌ simple)
from 1 to 10 have separate forms for both genders,
and, as in the other Semitic languages, in the case of
the numbers 3 to 10, the feminine forms are used with
masculine substantives and *vice versa*. They are placed
in apposition sometimes before—the more usual
position—sometimes after the object numbered.

¹ In inscriptions also اَنْتَهٰ ZDMG. 36, 147.

masc.	1	سْوَمْ	2	سْوَلْ	3	سْوَلْلَ	4	سْوَلْلَمْ	5	سْوَلْلَمْ
fem.	1	سْوَلْلَةِ	2	سْوَلْلَةِ	3	سْوَلْلَةِ	4	سْوَلْلَةِ	5	سْوَلْلَةِ
masc.	6	سْوَلْلَمْ	7	سْوَلْلَمْ	8	سْوَلْلَمْ	9	سْوَلْلَمْ	10	سْوَلْلَمْ
fem.	6	سْوَلْلَمْ	7	سْوَلْلَمْ	8	سْوَلْلَمْ	9	سْوَلْلَمْ	10	سْوَلْلَمْ

To form the numbers from 11 to 19 **سْوَمْ** is added by for the masculine. **سْوَلْلَةِ** for the feminine, to a shortened form of the units.

masc.	11	سْوَلْلَمْ سْوَمْ	12	سْوَلْلَمْ سْوَلْلَمْ	13	سْوَلْلَمْ سْوَلْلَمْ سْوَمْ
fem.		سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَةِ		سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَةِ		سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَةِ
masc.		سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ		سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ		سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ
masc.	14	سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ	15	سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَمْ	16	سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ
fem.		سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَةِ		سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَةِ		سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَةِ
masc.		سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ		سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ		سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ
masc.	17	سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ	18	سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ	19	سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ
fem.		سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَةِ		سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَةِ		سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَمْ سْوَلْلَةِ

Several variations are found in the orthography, especially of the feminine; *e.g.* **سْوَلْلَةِ** is often wanting over **سْوَلْلَمْ**.

The tens are the plural forms of the units. (including **سْوَلْلَمْ**) and are of the common gender. **سْوَلْلَمْ** 20, **سْوَلْلَمْ** 30, **سْوَلْلَمْ** 40, **سْوَلْلَمْ** 50, **سْوَلْلَمْ** 60, **سْوَلْلَمْ** 70, **سْوَلْلَمْ**, also written **سْوَلْلَمْ** 80, **سْوَلْلَمْ** 90.

They are joined to the units in such a way that the larger number is placed first, followed by the

smaller, which shows the gender and is always accompanied by *e*, *e.g.* **مُوْسِيْ** مُوْسِيْ and **مُوْسِيْ مُوْسِيْ**. The object numbered is generally placed after in the absolute plural.

- d* The remaining cardinal numbers are used as proper substantives.

عَدْ 100, in st. emph. **عَدْنَى** = Fr. *une centaine* (pl. **عَدْنَى**) **عَدْنَى** (dual!) 200, **عَدْنَى** 300, **عَدْنَى** 400, **عَدْنَى** 500 &c.; **عَدْ**, emph. **عَدْ** 1000, **عَدْنَى** 2000, **عَدْنَى** 3000, **عَدْنَى** 4000 &c.; (**عَدْنَى** 10000: **عَدْنَى** 50000).

- e* The numbers from 2 to 10 receive the determination by means of suffixes, which occasion certain changes in the form: **عَدْنَى** you two, **عَدْنَى** they two, **عَدْنَى**: **عَدْنَى** (with anomalous Q.) &c.

- f* The ordinal numbers (**عَدْنَى**, **عَدْنَى**) are formed by the ending **ن**.

	masc.	fem.		masc.	fem.
1.	عَدْنَى	عَدْنَى	6.	عَدْنَى	عَدْنَى
2.	عَدْنَى ^١	عَدْنَى	7.	عَدْنَى	عَدْنَى
3.	عَدْنَى	عَدْنَى	8.	عَدْنَى	عَدْنَى
4.	عَدْنَى	عَدْنَى	9.	عَدْنَى	عَدْنَى
5.	عَدْنَى	عَدْنَى	10.	عَدْنَى	عَدْنَى

¹ Rarely **عَدْنَى**.

NOTE. In 4, 6, 7 the Nestorians pronounced the second consonant hard.

Further formations of this kind are preferably avoided, and even for those given above **אָזֶבֶת**, **אָזֶבֶת**, **אָזֶבֶת**, &c. were often used.

The cardinal numbers also serve to indicate the day of the month **יְמִינֵה**, **יְמִינֵה** or **לְמִינֵה**, **יְמִינֵה**, **לְמִינֵה** (Esth. 3, 12) &c.

The distributives are expressed by repetition of *g* the numeral: **מְבֹרֶךְ**, **מְבֹרֶךְ** (pl. **מְבֹרֶכֶת**, f. **מְבֹרֶכֶת** some), more rarely by **מְבֹרֶךְ**, **מְבֹרֶךְ** each.

A few fractional numbers are found as in Hebrew: **שְׁנַיִם**, **שְׁנַיִם** (with silent *g* § 6) **שְׁנַיִם**; once and twice **שְׁנַיִם** **שְׁנַיִם**—fold is expressed by **מְ** with *e. g.* sevenfold **מְבַשֵּׂרְךָ** **מְ**, hundredfold **מְבָצֵבָתְךָ**.

For the names of the days and months see the Glossary.

C. VERB (**וְיֻמָּדֵת**) (§§ 34—48).

In addition to the two verbal forms of the perfect 34 and imperfect, Syriac employed, more than did the other Semitic languages, the participle with or without the auxiliary verb to be to express the present, in this respect approaching the Indo-Germanic family. The Syriac grammarians under Greek influence even went the length of regarding the above con-

struction as a third tense, which they named **שְׁמֹרֶת**, **לְמַרְתָּה** (present, in addition to **שְׁמִינֵת**, **לְמַרְתָּה** past and **שְׁמִינִית**, **לְמַרְתָּה** future).

35 The Syriac conjugations or stems may be most conveniently arranged in three groups of two, in all six conjugations. These are: the simple stem, the intensive stem, and the causative stem, each with its corresponding reflexive or passive, as represented in the usual paradigm:

1. Peal **וְלַבְשָׂה** and Ethpeel **וְלַבְשֵׁה**
2. Pael **וְלַבְשָׂה** and Ethpaal **וְלַבְשֵׁה**
3. Aphel **וְלַבְשֵׁה** and Ettafal **וְלַבְשֵׁה**

To these we must add a few other formations, *e. g.* a second causative form, the Šaphel and its reflexive, Eštaphal (Aethiop. Gram. § 43), in some cases a Pael or Pael (Aeth. Gr. § 40) and other quadriliteral forms.

36 The inflectional endings are:

a) in the perfect:

	1	2 f.	2 m.	3 f.	3 m.	
Sing.	אַ-	אֲ-	אַ-	אֲ-	אַ-	-
Plur.	(אַ)ַ-	אֲ-ַ	אַ-ַ	(אַ)ַ-	(אַ)ַ-	-

b) in the imperfect:

Sing.	-1	אֲ-2	-2	-2	-2
Plur.	-2	אֲ-2	אֲ-2	אֲ-2	אֲ-2

c) in the imperative:

Plur.		Sing.	
f.	m.	f.	m.
(^ئ)—	(^ئ)—	—	—

NOTE. Where longer and shorter endings are found side by side, the former are to be regarded as secondary or derived.¹

The Syrians distinguish two moods (^ئ or ^ئ, 37 also ^ئ), the indicative (^ئ) and imperative ^a (^ئ). The jussive², and the apocopated and emphatic forms of Arabic are wanting; the infinitive and the participle (^ئ, ^ئ, ^ئ) belong rather to the Noun.

The strong verbs are called by the Syrians ^ئ, b the weak ^ئ.

Verbs of the simple stem are either transitive 38 (^ئ), or intransitive (^ئ); the latter have ^a generally *e* in the perfect ^ئ, fear, ^ئ be pregnant; in some cases the vowel varies according to the signification: ^ئ lay waste, ^ئ be waste; in other cases there is no change: ^ئ vertere and se vertere, ^ئ part and go apart.

There is no reflexive with *n*, corresponding to the b Hebr. Niphal. The significations of the derived stems

¹ GH, ZDMG. 32, 757.

² Are traces of it to be found Jer. 10, 11 and in the inscription of Teima 11 (—not ^ئ)? Berl. Sitz. Ber. 84, 817. 87, 448.

present the same variety as in Hebrew; thus the Pael is frequentative, intensive, causative &c., while the reflexive takes the place of the passive, which is wanting.

c Forms with more than three radicals are derived to a large extent from nouns; even words like **שְׁמָרָתִים**, **שְׁמָרָתִי**, **שְׁמָרָתֵךְ** are invented by the theologians and cited by the grammarians.

For Paradigm see following page.

NOTES a) **שְׁמָרָתִים** is more suitable for a model than **שְׁמָרָה** or **שְׁמָרָתִי** on account of R. and Q.

b) In the MSS. the silent endings **ו** and **וּ**—the latter especially—in the plural of the perfect and in the imperative are frequently omitted. For proofs that they were once audible see note to § 16 e and compare Mk. 5, 41. **ταλιθα κομψι** (cod. AD), with **κομψι** (8 BC). On the longer forms in **שְׁמָרָתִים**, **שְׁמָרָתִי**, and **שְׁמָרָתֵךְ** of the 1 pers. v. § 36 note.

c) Intransitive verbs with **כ** retain their vowel (so in Arab. but not in Hebr. 54^b and Aeth. 56). **שְׁמַרְתִּי** Job 7, 5. 30, 30 is cited by the grammarians as solitary example of an intrans. perfect med. **o**; acc. to N also **שְׁמַרְתִּי** (but Q., v. D p. 225 n. 1).

d) In the impf. and imper. the intransitive have usually **a**, which is treated quite as the **u** of the paradigm **שְׁמָרָתִים**, **שְׁמָרָתִי**; but **שְׁמָרָתִים**, **שְׁמָרָתִי**, **שְׁמָרָתִי**, **שְׁמָרָתִי**; not many have **e** as: **שְׁמָרָתִים** sell and **שְׁמָרָתִים** make, **שְׁמָרָתִי** and **שְׁמָרָתִי**, with a few **שְׁמָרָתִים** v. § 42.

e) The eastern Syrians write **א** i. e. o not **וּ** in the pf. **שְׁמָרָתִים**, impf. and imp. **שְׁמָרָתִים**, **שְׁמָרָתִים**: **וּ** u, on the other hand, in **שְׁמָרָתִים**, **שְׁמָרָתִים** (v. 10 and p. 10); the prefix of the impf. they point with **וּ** (**וּ**, later **וּ**).

Strong Verb.

Plural. Perfect. Singular.

1 c.	2 f.	2 m.	3 f.	3 m.	1 c.	2 f.	2 m.	3 f.	3 m.
רְפָאֵל	רְפָאֵת	רְפָאֵם	רְפָאֵת	רְפָאֵם	רְפָאֵל	רְפָאֵת	רְפָאֵם	רְפָאֵל	רְפָאֵת
רְפָאֵת	רְפָאֵת	רְפָאֵם	רְפָאֵת	רְפָאֵם	רְפָאֵת	רְפָאֵת	רְפָאֵם	רְפָאֵת	רְפָאֵם
רְפָאֵת	רְפָאֵת	רְפָאֵם	רְפָאֵת	רְפָאֵם	רְפָאֵת	רְפָאֵת	רְפָאֵם	רְפָאֵת	רְפָאֵם

Imperfect.

רְפָאֵל	רְפָאֵת	רְפָאֵם	רְפָאֵל	רְפָאֵת	רְפָאֵל	רְפָאֵת	רְפָאֵם	רְפָאֵל	רְפָאֵת
רְפָאֵת	רְפָאֵת	רְפָאֵם	רְפָאֵת	רְפָאֵם	רְפָאֵת	רְפָאֵת	רְפָאֵם	רְפָאֵת	רְפָאֵם
רְפָאֵת	רְפָאֵת	רְפָאֵם	רְפָאֵת	רְפָאֵם	רְפָאֵת	רְפָאֵת	רְפָאֵם	רְפָאֵת	רְפָאֵם
רְפָאֵת	רְפָאֵת	רְפָאֵם	רְפָאֵת	רְפָאֵם	רְפָאֵת	רְפָאֵת	רְפָאֵם	רְפָאֵת	רְפָאֵם

Imperative.

Participle.	Infinitive.	Plural.	Singular.
passive.	active.	f.	m.
רְפָאֵת	רְפָאֵל	רְפָאֵת	רְפָאֵל
רְפָאֵת	רְפָאֵל	רְפָאֵת	רְפָאֵל
רְפָאֵת	רְפָאֵל	רְפָאֵת	רְפָאֵל
רְפָאֵת	רְפָאֵל	רְפָאֵת	רְפָאֵל

38. STRONG VERBS.

Strong Verb with Suffixes.

Perfect.

Pres.	1 pers.	2 m.	2 f.	3 m.	3 f.	1 plur.	2 m.
3 m.	جَعَلْتُ	جَعَلْتَ	جَعَلْتَهُ	جَعَلْتَهَا	جَعَلْتُهُنَّ	جَعَلْتُهُنَّا	جَعَلْتُهُنَّا
3 f.	جَعَلْتِي	—	جَعَلْتِيهِ	جَعَلْتِيهِنَّ	—	—	جَعَلْتِيهِنَّا
2 m.	جَعَلْتُمْ	—	جَعَلْتُمْهُ	جَعَلْتُمْهَا	جَعَلْتُهُنَّ	جَعَلْتُهُنَّا	جَعَلْتُهُنَّا
2 f.	جَعَلْتُمْ	—	جَعَلْتُمْهُ	جَعَلْتُمْهَا	جَعَلْتُهُنَّ	جَعَلْتُهُنَّا	جَعَلْتُهُنَّا
1	—	—	جَعَلْتُهُ	جَعَلْتُهَا	جَعَلْتُهُنَّ	—	جَعَلْتُهُنَّا
Plur.	—	—	—	—	—	—	جَعَلْتُهُنَّا
3 m.	جَعَلْتُهُنَّ	جَعَلْتُهُنَّا	جَعَلْتُهُنَّ	جَعَلْتُهُنَّا	جَعَلْتُهُنَّ	جَعَلْتُهُنَّا	جَعَلْتُهُنَّا
3 f.	جَعَلْتُهُنَّ	—	جَعَلْتُهُنَّ	جَعَلْتُهُنَّا	جَعَلْتُهُنَّ	—	جَعَلْتُهُنَّا
2 m.	جَعَلْتُهُنَّ	جَعَلْتُهُنَّا	جَعَلْتُهُنَّ	جَعَلْتُهُنَّا	جَعَلْتُهُنَّ	جَعَلْتُهُنَّا	جَعَلْتُهُنَّا
2 f.	جَعَلْتُهُنَّ	—	جَعَلْتُهُنَّ	جَعَلْتُهُنَّا	جَعَلْتُهُنَّ	—	جَعَلْتُهُنَّا
1	—	—	—	—	—	—	—

Imperfect.

Sing.					
3 m.	جَنَّدْ	جَنَّدْ	جَنَّدْ	جَنَّدْ	—
2 f.	جَنَّدْ	جَنَّدْ	جَنَّدْ	جَنَّدْ	—
Plur.					
3 m.	جَنَّدْ	جَنَّدْ	جَنَّدْ	جَنَّدْ	—
3 f.	جَنَّدْ	جَنَّدْ	جَنَّدْ	جَنَّدْ	—

Imperative.

Sg.					
m.	—	—	—	—	—
f.	جَنَّدْ	جَنَّدْ	جَنَّدْ	جَنَّدْ	—
Pl.					
m.	جَنَّدْ	جَنَّدْ	جَنَّدْ	جَنَّدْ	—
f.	جَنَّدْ	جَنَّدْ	جَنَّدْ	جَنَّدْ	—

f) The formation of 3 m. sg. impf. by *n* instead of *y* (hence always=1 pl.) distinguishes the Syriac of Edessa together with the Mandaean not only from Hebr., Arab., Ethiop. and Phœn., but also from the western dialects of Palmyr., Aramaic-Palest., Samarit., Nabat. Whether there is any analogy between it and the forms of the impf. with **ב** in biblical Aramaic and in Talmudic is doubtful (cf. D § 181, Kautzsch, Bibl. Aram. § 47).,

g) For Q. of the first radical in the 1 impf. Pael, and of the third in the part. *r.* § 8 A.5. As exceptions to the latter we find cited **רְאֵתִי**, **רְאָתִי**, **רְאַתִּי**, **רְאָתֶל**. It is to be observed, further, that when the tone is thrown forward the passive participles of Pael and Aphel are not to be distinguished from the participles active. On the union of the participle with the pronoun and the ensuing contractions, see § 19 *a*.

h) Pael and Aphel present no difficulty. **מְשֻׁלָּחַ** find may be regarded as Pael with prosthetic *ל* or as Afel with *e* for *a*, cf. **לְמַלְאָךְ** and **לְמַלְאָכִי**, *m* in **מְשֻׁלָּחַ** and **מְשֻׁלָּחַ** in Daniel.

i) No confusion can arise between the reflexive or passive forms of the simple stem and those of the intensive, that is, between Ethpeel (**מְשֻׁלָּחַ**, with the diacritical point **מְשֻׁלָּחַ**) and Ethpaal (**מְשֻׁלָּחַ**, **מְשֻׁלָּחַ**) if the second or third radical is one of the **אֲשֶׁרֶת**. In other cases, the 3 f. and 1 sg. of the perf., the 2 f. sg. and the 3 and 2 pl. of the imperf. and generally the imperative are written alike, so that **מְשֻׁלָּחַ**, **מְשֻׁלָּחַ** may be read either as *et^hqatlat^h*, *et^hqatlet^h* of the simple stem, or as *et^hqattelat^h*, *et^hqattleth* of the intensive. When the vowel of the imper. is thrown back, however, we can distinguish between **מְשֻׁלָּחַ** of the simple, and **מְשֻׁלָּחַ** of the intensive stem. The Eastern Syrians give the latter form a second vowel on account of the doubling and conse-

quently do not distinguish it from the perfect. The W. Syrians do the same in cases like **سَوْفَلِي**. In printed texts the diacritical point developed into a diacritical line over (Ethpaal) and under (Ethpeel) the middle radical.

k) The Ethpeel often takes the place of the Ettaphal (**كَسَّلَة**); in the 3 f. and 2 m. and f. impf. of the latter only two *t*'s are written **كَسَّلَة**; it is, however, like the Estaphal, comparatively rare.

The strong verb with suffixes.

39

Notes on the paradigm (pp. 44—45).

a) One or two of the forms are found only in the works of Syrian grammarians; the suff. 2 f. pl. is omitted, since it is treated exactly like the masc.; **كُنْ** and **كُنْتِ** serve as suffixes of the 3 pl.

b) In the perfect the 3 f. sg. is distinguished from the 1 sg. with suffixes of the 2 and 3 pers. only by the R. of the *z*; from the 2 m. with 1 pers. by R. and the difference of vowel.

In the 3 pl. suffixes are also appended to the lengthened forms **كَسَّلَة**, **كَسَّلَة** &c., which others point as **كَسَّلَة**; cf. in the imperative **كَسَّلَة** alongside of **كَسَّلَة**.

d) When the impf. represents the imper., it takes the suffixes of the latter, hence the 2 impf. often in ordinary cases **كَسَّلَة**.

e) For **كَسَّ** and **كَسَّ** we find, especially in the dialect of the Peshittā, **كَسَّ**, **كَسَّلَة**, **كَسَّلَة**; the form (**كَسَّ—**) is also found in some instances with the inf., which, with the exception of the suff. of the 1 pers., is otherwise treated like a noun (**كَسَّلَة**).

f) Pael, Aphel and the derived stems append their suffixes after the analogy of the Peal. In the m. sg. and in the lengthened plural forms, the imper. Pael frequently retains the vowel of the

second radical **לְ**; so sometimes the impf. Peal; cf. **לְקַרְבָּן** KvD. ed. Wright [v. litter. p. 57] 166 n. 3; 172 n. 2.

40 Verbs with gutturals are not to be reckoned in

^a Syriac among the weak verbs since those *primæ gutt.* and in most cases those *medie gutt.* present no deviation from the inflexion of the strong verb. Even those *tertiæ gutt.* differ from the above only in respect that they take *a* 1) for *e* (part. act. Peal, Ethpeel, Pael, Aphel) and 2) often for *o* (impf. and imp.)—the latter especially in verbs ending in **א**. In some cases we find both *o* and *a* (**תְּקַנֵּת** and **תְּקַנָּה**), in one or two *o* alone. It is not always possible to say with certainty whether a given form is an example of 1) or of 2); *e. g.* in **תְּקִנָּה**, the former may represent an original *z^eeq*, or the latter may be for *nez^oq*; but cf. Hebr. **פְּצִיץ**, **פְּצִיצָה**.

^b In a few verbs **ל** appears as third radical: **לְמַנְחָה** comfort, **לְמַנְחָה** defile (both Pael), and gives up its vowel to the second radical when the latter is vowelless: **לְמַנְחָה** (3 f.) **לְמַנְחָה** (2 m.); in the pl. **לְמַנְחָה**, acc. to the Syrian grammarians, the **ו** is still audible, perhaps *bayya'ü*. (In the same category we would place the subst. **לְמַנְחָה** hater, cf. § 30 c, d.). **לְמַנְחָה** (as original part.) is found alongside of the later **לְמַנְחָה**, **לְמַנְחָה**, **לְמַנְחָה**.

41 In verbs **לְ**, the **ל** at the beginning of the word

^a takes a full vowel instead of a Šewa, viz: in the part. pass. of the Peal (**לְמַנְחָה**) and in the imper. with *è*, **לְמַנְחָה**,

، وَسْتَرْجَنْ, and *e* in the perf. Peal and in Ethpeel, وَسْتَرْجَنْ, وَسْتَرْجَنْ &c.; in a few perfects *a* is written by the E. Syrians for *e*, as وَسْتَرْجَنْ for وَسْتَرْجَنْ &c.

The E. Syrians further distinguish the perfect وَسْتَرْجَنْ from the imperative وَسْتَرْجَنْ.

After the preformative, ي quiesces in *e* when the *b* vowel of the second radical is *o*, in *i* when it is *a*: وَسْتَرْجَنْ, وَسْتَرْجَنْ; the follg. have *o*: وَسْتَرْجَنْ, وَسْتَرْجَنْ, وَسْتَرْجَنْ, وَسْتَرْجَنْ, وَسْتَرْجَنْ; the follg. *a*: وَسْتَرْجَنْ, وَسْتَرْجَنْ, وَسْتَرْجَنْ. Only one ي is written in the first pers. of the imperf. وَسْتَرْجَنْ, so in the Pael وَسْتَرْجَنْ.

In the Pael ي in Western Syriae gives up its *c* vowel to the preformative, according to §§ 16, 17, and is thereafter frequently dropped, especially in وَسْتَرْجَنْ: وَسْتَرْجَنْ, وَسْتَرْجَنْ; وَسْتَرْجَنْ; so in the Ethpeel and Ethpaal: وَسْتَرْجَنْ, وَسْتَرْجَنْ; وَسْتَرْجَنْ, وَسْتَرْجَنْ, in which, however, it is now and then assimilated to the *z*: وَسْتَرْجَنْ, وَسْتَرْجَنْ: وَسْتَرْجَنْ, وَسْتَرْجَنْ. (H-Julian [vid. Litt. p. 57] 8, 1. 5 &c.).

Aphel and Saphel with their reflexives follow the *d* analogy of verbs ي: وَسْتَرْجَنْ, وَسْتَرْجَنْ, وَسْتَرْجَنْ.

For وَسْتَرْجَنْ, وَسْتَرْجَنْ and وَسْتَرْجَنْ v. § 48. The first consonant of وَسْتَرْجَنْ, from وَسْتَرْجَنْ, points to a Hebrew origin.

Verbs ي.

42

The first consonant is apocopated in the imper. a Peal, and assimilated to the second when it would other-

wise stand without a vowel in the close of a syllable; hence there is no irregularity in the perf. and part. Peal, in the Pael, Ethpeel and Ethpaal.

b Assimilation does not take place in a considerable number of verbs, especially those with *a* for the middle radical: خَذَ, تَذَهَّبَ; the same applies to the apocope in the imper. (thus دَرَجَ notwithstanding impf. دَرَجَاتِ), especially with such verbs as are also tertiae *u*.

c The vowel of the imper. follows that of the impf.; *a* is often found even where the perf. has *a*; e. g. تَنْهَى take, تَنْهَى; تَنْهَى keep, تَنْهَى, تَنْهَى and تَنْهَى; تَنْهَى, تَنْهَى; تَنْهَى, تَنْهَى; with *e* تَنْهَى, تَنْهَى; تَنْهَى, تَنْهَى. Doubly weak are e. g. تَنْهَى, تَنْهَى.

Peal. Imp. of فَعَلَ: فَعَلَتِ, فَعَلَتِ, فَعَلَتِ, فَعَلَتِ.

of فَعَلَ: فَعَلَ, of فَعَلَ: فَعَلَ.

Impf. فَعَلَتِ, فَعَلَتِ, فَعَلَتِ, فَعَلَتِ,
فَعَلَتِ, فَعَلَتِ, فَعَلَتِ, فَعَلَتِ.

Inf. فَعَلَة.

Aphel. Perf. فَعَلَهُ, فَعَلَهُ, فَعَلَهُ, فَعَلَهُ,
فَعَلَهُ, فَعَلَهُ, فَعَلَهُ, فَعَلَهُ.

Imp. فَعَلَهُ, فَعَلَهُ, فَعَلَهُ.

Impf. فَعَلَهُ, فَعَلَهُ, فَعَلَهُ, فَعَلَهُ,
فَعَلَهُ, فَعَلَهُ, فَعَلَهُ, فَعَلَهُ.

Inf. فَعَلَة; Part. act. فَعَلَة, pass. فَعَلَة.

Ettaphal. Perf. **מִתְפַּחַת**, Impf. **מִתְפַּחַת**, Imp. **מִתְפַּחַת**.

Verbs

43

In the part. pass. Peal, in the Ethpeel, Pael, and *a* Ethpaal—instead of the two last often Palpel and Ethpalpal—verbs of this class present no irregularity, except that in such Ethpeel forms as **מִתְפַּחַת**, **מִתְפַּחַת** the double radical is written only once, **מִתְפַּחַת**.

Elsewhere the identical consonants are fused into *b* one, and the vowel thrown back on the first radical. The latter after preformatives is pronounced hard, which is the case with the other radical in the perf. and part. only when it was originally followed by a vowel. Thus **מִתְפַּחַת**, **מִתְפַּחַת**, cf. Hebr. **מִתְפַּחַת**; **מִתְפַּחַת**, **מִתְפַּחַת**, but **מִתְפַּחַת** and **מִתְפַּחַת**, **מִתְפַּחַת**: on the other hand again **מִתְפַּחַת**.

Imper. and impf. have *a*; *o* appears in **מִתְפַּחַת**, **מִתְפַּחַת**; *e* for *e* is cited only **מִתְפַּחַת**, **מִתְפַּחַת**, imp. **מִתְפַּחַת**, forms which D § 185 assigns to a root **מִתְפַּחַת** (but cf. **מִתְפַּחַת**, **מִתְפַּחַת**).

The uninflected part. act. Peal is formed like that *d* of verbs **מִתְפַּחַת**: **מִתְפַּחַת**, but **מִתְפַּחַת**, **מִתְפַּחַת**; still we find, especially with **מִתְפַּחַת**, also **מִתְפַּחַת**. In the Aphel, too, there frequently appears a similar *i*: **מִתְפַּחַת**, **מִתְפַּחַת**.

Perf.	Peal.	Aphel.	Ettaphal.	Part. Peal
Sing. 3 m.	אָהַ	אָהַבְתָּ	אָהַבְתָּבָתְ	act.
3 f.	אָהַבְתָּ	אָהַבְתָּהָ	אָהַבְתָּבָתְ	sg. m. אָהַבְתָּ
2 m.	אָהַבְתָּ	אָהַבְתָּהָ	אָהַבְתָּבָתְ	f. אָהַבְתָּהָ
2 f.	אָהַבְתָּהָ	אָהַבְתָּהָהָ	אָהַבְתָּבָתְהָ	pl. m. אָהַבְתָּהָ
1	אָהַבְתָּהָ	אָהַבְתָּהָהָ	אָהַבְתָּבָתְהָ	f. אָהַבְתָּהָהָ
Plur. 3 m.	אָהַבְתָּהָ	אָהַבְתָּהָהָ	אָהַבְתָּבָתְהָ	pass.
3 f.	אָהַבְתָּהָ	אָהַבְתָּהָהָ	אָהַבְתָּבָתְהָ	אָהַבְתָּהָהָ
2 m.	אָהַבְתָּהָ	אָהַבְתָּהָהָ	אָהַבְתָּבָתְהָ	
2 f.	אָהַבְתָּהָ	אָהַבְתָּהָהָ	אָהַבְתָּבָתְהָ	
1	אָהַבְתָּהָ	אָהַבְתָּהָהָ	אָהַבְתָּבָתְהָ	
Impf.				
Sing. 3 m.	אָהַבְתָּ	אָהַבְתָּ	אָהַבְתָּ	
2 f.	אָהַבְתָּ	אָהַבְתָּ	אָהַבְתָּ	
Plur. 3 m.	אָהַבְתָּ	אָהַבְתָּ	אָהַבְתָּ	
3 f.	אָהַבְתָּ	אָהַבְתָּ	אָהַבְתָּ	
Imp.				
Sing. m.	אָהַבְתָּ	אָהַבְתָּ	אָהַבְתָּ	Inf.
Plur. m.	אָהַבְתָּ	אָהַבְתָּ	אָהַבְתָּ	Peal. אָהַבְתָּ
				Aph. אָהַבְתָּ
				Ett. אָהַבְתָּ

44 Verbs **אָהַ** and **אָהֵ**.

a There remain but two **אָהַ** verbs in Syriac, the defective participle **אָהֵ** it is becoming, and the Peal **אָהַבְתָּ** assemble with its passive. As in Hebrew, verbs **אָהַ** have passed into the class **אָהֵ**, from which they are scarcely to be distinguished except in the Aphel.

The first radical, where it should have Šewa, takes *b* an *i*, which passes over to the vowelless consonant of the preformative, ְִַָּ *ireth*^h not *yireth*^h, also frequently written ְִַָּ, Ethpeel ְִַָּ (Nest. ְִַָּ). In the perf. Peal non-gutturals take *e*, in the impf. accordingly *a*, *ı* being written in place of *u*: ְִַָּ, so inf. ְִַָּ.

In the Aphel ְִַָּ and ְִַָּ alone show the original *y*, *v* appearing in all the others: ְִַָּ, ְִַָּ &c.

ְִַָּ and ְִַָּ apocopate the *u* in the imper. Peal, while after preformatives it is assimilated to the following consonant: ְִַָּ, ְִַָּ; ְִַָּ, ְִַָּ; ְִַָּ, ְִַָּ, ְִַָּ, ְִַָּ. In other respects they follow the usual inflexion of the class.

For ְִַָּ v. § 48, *g* 5.

Verbs ְִַָּ.

45

These transfer (with the Jacobites) the vowel of the *ı* to the preceding vowelless consonant, and have usually *e* in the perf. ְִַָּ, ְִַָּ, ְִַָּ; *ı* between two vowels is pronounced as *y*, and in some cases the latter consonant is written instead, *e. g.* Pael ְִַָּ.

Imp. ְִַָּ, impf. ְִַָּ; part. act. ְִַָּ, ְִַָּ, pass. ְִַָּ. In the Aphel, in many cases either the *ı* is dropped or it is placed before the first radical ְִַָּ (cf. § 43 *d*); similarly the Ethpeel of ְִָּ is not unfrequently written ְִַָּ; so ְִַָּ it displeases for ְִַָּ.

46 Verbs ٤٦.

- a A verb med. *y* is perhaps to be seen in ٢٩ set (*v. § 17, 5*), for its imper. is ٢٩ and its impf. ٢٩; in the perf., inf. and part. it is not to be distinguished from the other verbs of this class.¹
- b When the first radical is vowelless, *e* unites with the following *a* to form *ai*; with *e* and *i* it becomes *ii*, with *u* and *o*, it becomes *uu*; when it would be doubled in Pael and Ethpaal it usually becomes *u*, as also in the part. act. Peal before inflectional additions. The pre-formative of the Ethpeel is usually written with two *z*'s, so as to reach the same weight with the strong verb.

Perfect.	Peal.	Ethpeel.	Pael.	Aphel.
Sing. 3 m.	٢٩	٢٩	٢٩	٢٩
3 f.	٢٩	٢٩	٢٩	٢٩
2 m.	٢٩	٢٩	٢٩	٢٩
2 f.	٢٩	٢٩	٢٩	٢٩
1	٢٩	٢٩	٢٩	٢٩
Plur.	٢٩	٢٩	٢٩	٢٩
3 m.	٢٩	٢٩	٢٩	٢٩
3 f.	٢٩	٢٩	٢٩	٢٩
2 m.	٢٩	٢٩	٢٩	٢٩
2 f.	٢٩	٢٩	٢٩	٢٩
1	٢٩	٢٩	٢٩	٢٩

¹ On these verbs *v. A. Müller, ZDMG. 33, 698, Nöldeke, ib. 37, 525; Hebr. Gr. §§ 71, 72.*

	Peal.	Ethpeel.	Pael.	Aphel.
Imp. Sing.	خَلَّ	خَلَّتْ	خَلَّ	خَلَّ
Plur.	خَلَّوْا	خَلَّتْنَاهُ	خَلَّنَا	خَلَّنَا
Impf.				
Sing. 3 m.	خَلَّ	خَلَّتْ	خَلَّ	خَلَّ
2 f.	خَلَّتْ	خَلَّتْ	خَلَّتْ	خَلَّتْ
1	خَلَّ	خَلَّتْ	خَلَّ	خَلَّ
Plur. 3 m.	خَلَّوْا	خَلَّتْنَاهُ	خَلَّنَا	خَلَّنَا
Inf.	خَلَّ	خَلَّتْ	خَلَّ	خَلَّ
Part. act.	خَلْفًا, خَلْفَهُ	خَلْفًا	خَلْفًا	خَلْفًا
pass.	خَلَّ	—	خَلَّ	خَلَّ

NOTE 1. The verb **خَلَّ** die has alone retained in the perf. Peal a trace of the intransitive pronunciation **خَمَّدَ**, **خَمَّنَ**, **خَمَّنَ**, **خَمَّنَ** &c., elsewhere quite as **خَلَّ**.

2. **خَلَّ** attend forms its Aphel like verbs **خَلَّلَ** **خَلَّلَ**, and similarly the first radical must be pronounced hard after the preform. in **خَلَّلَ** measure and **خَلَّلَ** make ready, while otherwise the preforms. are vowelless; only in poetry do we find here and there **خَلَّلَ** &c.

3. The inf. Peal is sometimes written with an **ء** to which it has no claim: **خَلَّتْءَ**, **خَلَّتْءَ**.

4. Instead of the doubled **ء** (Hebr. Gr. 71, b), **ء** appears in **خَلَّ**, **خَلَّ**, **خَلَّ**; **خَلَّ** means dazzle, **خَلَّ** wake.

5. **ء** remains in verbs whose third radical is *i*, a guttural or **ي**: **خَلَّبَ** be, **خَلَّلَ** show, **خَلَّلَ**, **خَلَّلَ** be astonished, **خَلَّلَ** rejoice (but **خَلَّلَ**). **خَلَّلَ** be white (but **خَلَّ** see). According to N. these

are mostly denominatives, and by no mean traces of a formation older than that of ordinary med. \circ verbs.

6. A Palpel and an Ethpalpal are formed *e. g.* from ל ; be high, לִלְאָה ; raise, לִלְאָה ; from לֵל , לִלְלָה shake, לִלְלָה .

7. In the Ethpeel frequently but one ל is written, and inversion and assimilation are dispensed with in the case of sibilants, thus לְשֹׁלֶשֶׁ , לְלֹעֶלֶ , לְלַעֲלָה ; but in Ethpaal לְלֹעֶלֶ , לְלַעֲלָה .

47 Verbs $\overset{\circ}{\text{ל}}$.

a This class comprises the two classes of Hebrew verbs, נְבָד (originally נְבָד , \circ no longer appears in Syriac as third radical) and נְבָד , which are treated in all respects like verbs נְבָד . On the few that retain \circ see § 39 b.

b The paradigm shows in the intransitives 'y' as a consonant in the 3 f. sg. perf., but in all the other forms it has become fused with the preceding *i* to form אָ ; in the transitives it becomes אָ , אָt in the 3 sing., disappears entirely in the 3 pl., and forms a diphthong with the preceding *a* in the other persons. According to the traditional teaching of the grammarians, the termination \circ in אָ and אָt is still audible, thus: $s^e g^h i u$, $g^e l a u$.

c Note Q. in אָ =2 sg. to distinguish it from אָ with R.=1 sg., following the analogy of the strong verb.

The imper. of פְּ one expects to end in *ay*, which, ^d however, is now found only in פְּ swear and פְּ drink. In the Ethpeel, the E. Syrians, following the analogy of the strong verb, pronounce *et^hgal*, which they usually write פְּגָל, in place of פְּגָל. The W. Syrians do the same in certain words *e. g.* פְּגָל or פְּגָל ψ 6, 5. The lengthened form is frequently found in the plural of the imper., and is usually written with Aleph: פְּגָל and פְּגָלָה, פְּגָלָה; in the fem. the lengthened form alone occurs פְּגָלָה.

The vocalisation of the impf. is in all verbs the same. The plural differs from the corresponding Hebrew in showing a trace of the last radical, namely in the ending of 3 m., which is pronounced (by the East Syrians) *on* (אֵן) not *un* (אַנְ). The *e* פְּ of the passive forms (also in the part. pass. Peal) is written by the E. Syrians — not —; so here and there in other forms. The *i* of the 1 p. s. pf. they write — פְּגָל.

	Peal.	Ethpeel.	Pael.	Aphel.
Perfect.				
Sing. 3 m.	פְּגָל	פְּגָלִי	פְּגָלֵךְ	פְּגָלֶךְ
3 f.	פְּגָלָה	פְּגָלָה	פְּגָלָה	פְּגָלָה
2 m.	פְּגָלָךְ	פְּגָלָךְ	פְּגָלָךְ	פְּגָלָךְ
2 f.	פְּגָלָךְ	פְּגָלָךְ	פְּגָלָךְ	פְּגָלָךְ
1	פְּגָלָךְ	פְּגָלָךְ	פְּגָלָךְ	פְּגָלָךְ

	Peal.	Ethpeel.	Pael.	Aphel.
Plur. 3 m.	كَتَبَ	كَتَبَ	كَتَبَ	كَتَبَ
3 f.	كَتَبَتْ	كَتَبَتْ	كَتَبَتْ	كَتَبَتْ
2 m.	كَتَبَهُ	كَتَبَهُ	كَتَبَهُ	كَتَبَهُ
2 f.	كَتَبَهَا	كَتَبَهَا	كَتَبَهَا	كَتَبَهَا
1	كَتَبْتُ	كَتَبْتُ	كَتَبْتُ	كَتَبْتُ
Imp.				
	كَتَبَ	كَتَبَ	كَتَبَ	كَتَبَ
	كَتَبَهُ	كَتَبَهُ	كَتَبَهُ	كَتَبَهُ
	كَتَبَهَا	كَتَبَهَا	كَتَبَهَا	كَتَبَهَا
	كَتَبْتُ	كَتَبْتُ	كَتَبْتُ	كَتَبْتُ
Impf.				
Sing. 3 m.	كَتَبَ	كَتَبَ	كَتَبَ	كَتَبَ
2 f.	كَتَبَتْ	كَتَبَتْ	كَتَبَتْ	كَتَبَتْ
1	كَتَبْتُ	كَتَبْتُ	كَتَبْتُ	كَتَبْتُ
Plur. 3 m.	كَتَبُوا	كَتَبُوا	كَتَبُوا	كَتَبُوا
3 f.	كَتَبْتُوهُنَّ	كَتَبْتُوهُنَّ	كَتَبْتُوهُنَّ	كَتَبْتُوهُنَّ
Part. act.				
pass.	كَتَبَ	كَتَبَ	كَتَبَ	كَتَبَ
Inf.	كَتَبَ	كَتَبَ	كَتَبَ	كَتَبَ

/ How the suffixes are appended is shown by the table on pp. 60—61.

NOTE 1. In the inf. Peal, in the Pael and Aphel (3 m. and f. sg. and pl. of perf.) the *y* retains its power as a consonant, except before *ع* and *ف*, thus: *كَتَبَ*, *كَتَبَتْ*, *كَتَبُوا*, *كَتَبْتُ*: *عَلَّمَ*, *عَلَّمَتْ*.

2. The *ع* of the 2 s. perf. is hard.

3. The decomposed diphthong *au* (3 m. pl. perf. and pl. imper.) is written *أُو* or *أَوْ*, or even *أَوِي*.

4. Barhebraeus does not admit the lengthened forms of the 3 m. pl. perf. with suffixes of the 2 and 3 pers., *أَعْلَمُوا*, nor yet the short forms of the fem. pl. imper. *أَعْلَمْتُ*, *أَعْلَمْتُنَا* and others.

5. *لَمْ* usually forms *لَمَدَ*, *لَمَادَ*, *لَمَلَمَ*, but also *لَمَلَمَّا*, *لَمَلَمَّا*.

Doubly weak and defective Verbs.

48

When, in a verb, two weak consonants immediately follow each other, the first of the two is not treated as a weak letter (see, however, § 7); cf. *لَمْ* and *لَمَ*. *لَمْ* and *لَمْ*; *لَمَدَ*, *لَمَدَ*; so *لَمْ* and *لَمَلَمَ*; we need only discuss *لَمَ* be and *لَمَ* live.

لَمَ is, as a rule, regular, except that in the perf. *b* the *م* is not pronounced when the verb is used enclitically. The *م* is sometimes dropped in the impf., especially in the jussive and in poetry: *لَمَ*, *لَمَزَ*, *لَمَمَ*, *لَمَمَزَ*. Besides the active participle we find the passive *لَمَ*, *لَمَّا* created, and (acc. to N 183) the verbal adjective *لَمَّا*, *لَمَّا* been.

Perfect.

	1 Sing.	2 m.	2 f.	3 m.	3 f.	1 Plur.	2 m.
Perf.							
3 m.	مَنْعَدٌ	مَنْعَدٌ	مَنْعَدٌ	مَنْعَدٌ	مَنْعَدٌ	مَنْعَادُونَ	مَنْعَادُونَ
3 f.	مَنْعَدَةٌ	مَنْعَدَةٌ	مَنْعَدَةٌ	مَنْعَدَةٌ	مَنْعَدَةٌ	مَنْعَادَاتٍ	مَنْعَادَاتٍ
2 m.	مَنْعَدٌ	مَنْعَدٌ	—	مَنْعَادٌ	مَنْعَادٌ	مَنْعَادُونَ	مَنْعَادُونَ
2 f.	مَنْعَدَةٌ	مَنْعَدَةٌ	—	مَنْعَادَةٌ	مَنْعَادَةٌ	مَنْعَادَاتٍ	مَنْعَادَاتٍ
1	—	مَنْعَادٌ	مَنْعَادٌ	مَنْعَادٌ	مَنْعَادٌ	مَنْعَادُونَ	مَنْعَادُونَ
Plur.							
3 m.	مَنْعَادٌ	مَنْعَادٌ	مَنْعَادٌ	مَنْعَادٌ	مَنْعَادٌ	مَنْعَادُونَ	مَنْعَادُونَ
3 f.	مَنْعَادَةٌ	مَنْعَادَةٌ	مَنْعَادَةٌ	مَنْعَادَةٌ	مَنْعَادَةٌ	مَنْعَادَاتٍ	مَنْعَادَاتٍ
2 m.	مَنْعَادٌ	مَنْعَادٌ	—	مَنْعَادٌ	مَنْعَادٌ	مَنْعَادُونَ	مَنْعَادُونَ
2 f.	مَنْعَادَةٌ	مَنْعَادَةٌ	—	مَنْعَادَةٌ	مَنْعَادَةٌ	مَنْعَادَاتٍ	مَنْعَادَاتٍ
1	—	مَنْعَادٌ	مَنْعَادٌ	مَنْعَادٌ	مَنْعَادٌ	مَنْعَادُونَ	مَنْعَادُونَ

Imperfect.

Sing.	3 m.	3 f.	Plur.
تَعْزِيزٌ	تَعْزِيزٌ	تَعْزِيزٌ	تَعْزِيزٌ
تَعْزِيزَةٌ	تَعْزِيزَةٌ	تَعْزِيزَةٌ	تَعْزِيزَةٌ
تَعْزِيزَاتٌ	تَعْزِيزَاتٌ	تَعْزِيزَاتٌ	تَعْزِيزَاتٌ
تَعْزِيزَةٌ	تَعْزِيزَةٌ	تَعْزِيزَةٌ	تَعْزِيزَةٌ
تَعْزِيزَاتٍ	تَعْزِيزَاتٍ	تَعْزِيزَاتٍ	تَعْزِيزَاتٍ
تَعْزِيزَاتٍ	تَعْزِيزَاتٍ	تَعْزِيزَاتٍ	تَعْزِيزَاتٍ
تَعْزِيزَاتٍ	تَعْزِيزَاتٍ	تَعْزِيزَاتٍ	تَعْزِيزَاتٍ
تَعْزِيزَاتٍ	تَعْزِيزَاتٍ	تَعْزِيزَاتٍ	تَعْزِيزَاتٍ
تَعْزِيزَاتٍ	تَعْزِيزَاتٍ	تَعْزِيزَاتٍ	تَعْزِيزَاتٍ

Imperative.

Sing.	m.	f.	Plur.
عَزِيزٌ	عَزِيزٌ	عَزِيزٌ	عَزِيزٌ
عَزِيزَةٌ	عَزِيزَةٌ	عَزِيزَةٌ	عَزِيزَةٌ
عَزِيزَاتٌ	عَزِيزَاتٌ	عَزِيزَاتٌ	عَزِيزَاتٌ
عَزِيزَاتٍ	عَزِيزَاتٍ	عَزِيزَاتٍ	عَزِيزَاتٍ
عَزِيزَاتٍ	عَزِيزَاتٍ	عَزِيزَاتٍ	عَزِيزَاتٍ
عَزِيزَاتٍ	عَزِيزَاتٍ	عَزِيزَاتٍ	عَزِيزَاتٍ
عَزِيزَاتٍ	عَزِيزَاتٍ	عَزِيزَاتٍ	عَزِيزَاتٍ
عَزِيزَاتٍ	عَزِيزَاتٍ	عَزِيزَاتٍ	عَزِيزَاتٍ

c **לִם** is regular in the perf. and imper., but the imperf. is formed as if from a verb **לָם** or **לְמַ** (cf. Hebr. Gr. § 76 c) and is written **לִמֵּד**, **לִמְשָׁד** or **לִמְשָׁתָּה** (E. Syr. **لَمْسَهُ**), **לִמְזָה**, **לִמְזָה**; inf. **לִמְשָׁתָּה**. Aphel **לִמְשָׁתָּה**, **לִמְשָׁתָּה**; impf. **לִמְשָׁד**, **לִמְשָׁד**; part. **לִמְשָׁתָּה**; imp. **לִמְשָׁתָּה**; inf. **לִמְשָׁתָּה**.

d Verbs which are at the same time **לְ** and **לִ**, **לְ** and **לִ**. **לְ** and **לִ** share the peculiarities of the two classes to which they respectively belong.

1. **לִמְשָׁד** injure, **לִמְשָׁתָּה** (Pael) tempt, **לִמְשָׁתָּה** quarrel, **לִמְשָׁתָּה** forget; impf. **לִמְשָׁד**, **לִמְשָׁד**, **לִמְשָׁתָּה**; impf. **לִמְשָׁתָּה**, **לִמְשָׁתָּה**; inf. **לִמְשָׁתָּה**. Aphel **לִמְשָׁתָּה**, **לִמְשָׁתָּה**, part. **לִמְשָׁתָּה**.

2. **לִמְשָׁתָּה** come, **לִמְשָׁתָּה** bake, **לִמְשָׁתָּה** bewail.

לִמְשָׁתָּה, **לִמְשָׁתָּה** (E. Syr. **لِمِشَّةٍ**), **לִמְשָׁתָּה**, **לִמְשָׁתָּה**, **לִמְשָׁתָּה**; **לִמְשָׁתָּה**, **לִמְשָׁתָּה**; imp. **לִמְשָׁתָּה**, **לִמְשָׁתָּה**, **לִמְשָׁתָּה**; impf. **לִמְשָׁתָּה** (**لِمِشَّة**); impf. **לִמְשָׁתָּה**; inf. **לִמְשָׁתָּה**. Aphel **לִמְשָׁתָּה**, **לִמְשָׁתָּה**, imp. **לִמְשָׁתָּה**, inf. **לִמְשָׁתָּה**; Ettaf. **לִמְשָׁתָּה**.

לִמְשָׁתָּה, **לִמְשָׁתָּה**, **לִמְשָׁתָּה** (Lev. 26, 26 by some **לִמְשָׁתָּה**); Ethpe. **לִמְשָׁתָּה**, **לִמְשָׁתָּה**, **לִמְשָׁתָּה**.

לִמְשָׁתָּה, pl. f. **לִמְשָׁתָּה**, 1 **לִמְשָׁתָּה**; impf. **לִמְשָׁתָּה**; imp. **לִמְשָׁתָּה**, **לִמְשָׁתָּה**. **לִמְשָׁתָּה** Pael, heal; impf. **לִמְשָׁתָּה**, **לִמְשָׁתָּה**; imp. **לִמְשָׁתָּה**, Ethpa. **לִמְשָׁתָּה**.

e **לִמְשָׁתָּה** swear, **לִמְשָׁתָּה** (H. **לִמְשָׁתָּה**) bud; pf. pl. **לִמְשָׁתָּה** and **לִמְשָׁתָּה**; impf. **לִמְשָׁתָּה**, **לִמְשָׁתָּה**; inf. **לִמְשָׁתָּה**, **לִמְשָׁתָּה**; imp. **לִמְשָׁתָּה** (v. § 47 d), f. **לִמְשָׁתָּה**; Aph. **לִמְשָׁתָּה**, **לִמְשָׁתָּה**; so also **לִמְשָׁתָּה**.

f **לִמְשָׁתָּה** and **לִמְשָׁתָּה**: **לִמְשָׁתָּה** scold, **לִמְשָׁתָּה** be weary; perf. **לִמְשָׁתָּה**; impf. **לִמְשָׁתָּה**; imp. **לִמְשָׁתָּה**, inf. **לִמְשָׁתָּה**, part. **לִמְשָׁתָּה**; Ethpe. **לִמְשָׁתָּה**; Pa. **לִמְשָׁתָּה**; 3 f. **לִמְשָׁתָּה**, 2 m., 1 m.; pl. **לִמְשָׁתָּה**, **לִמְשָׁתָּה**; impf. **לִמְשָׁתָּה**;

Aph. **אָבִּי**. **אָלֶּה**, **אָלֶּה**: **אָלֶּה**, **אָלֶּה** are found only in the participle; so with **בְּ** be becoming, **בְּנִי**, **בְּנִי** be convenient.

The following are irregular: 1) **וַיֵּלֶךְ** go, in which **וְ** *g* is silent, whenever **ל** can receive its vowel **וְלִי** 'âzâ, **וְלִי** 'âzîn; pf. **וְלִי** 'ezat; impf. **וְלִי** **נִזְעָן** *nîzûn* (*Nest.* ד); imp. **וְלִי**. 2) **וַיַּעֲלֵה** go up with assimilation of **וְ** wherever **עַל** can take its vowel, thus impf. **וַיַּעֲלֵה**, and consequently **וַיַּעֲלֵה**: imp. **עַלְהָ**, **עַלְהָ**: Aphel **עַלְתָּה**. 3) **וַיִּמְצֵא** find, impf. **וַיְמִצֵּא** (*v. § 38 h*). 4) **וַיִּשְׁתַּחַתְּ** drink, part. **שְׁתַחְתִּי**, impf. **וַיִּשְׁתַּחַתְּ**; imp. **שְׁתַחְתָּה** (*§ 47 d*); Aph. **שְׁתַחְתָּה**. 5) **וַיִּתְعַזֵּב** give, in poetry also **וַיִּתְעַזֵּב**, without impf. and inf., **וַיִּתְעַזֵּב** only as inf. absol., **וַיִּתְעַזֵּב**, **וַיִּתְעַזֵּב**; imp. **וַיִּתְעַזֵּב**, **וַיִּתְעַזֵּב**, **וַיִּתְעַזֵּב**, with **וְ**: **וַיִּתְעַזֵּב**, with suff. **וַיִּתְעַזֵּבְנָה**. **וַיִּתְעַזֵּבְנָה**, acc. to others **וַיִּתְעַזֵּבְנָה**, **וַיִּתְעַזֵּבְנָה**. Alongside of the above we have 6) **וַיִּתְعַזֵּב** give, only impf. and inf. **וַיִּתְעַזֵּב**. 7) **וַיַּרְא**; run forms its imper. by omitting the *r*, which however is written after the initial **וְ**, thus **וְיַרְאָה**, **וְיַרְאָה** *hatt*.

D. THE PARTICLES § 49.

The lexicon must be consulted for the list of 49 particles (**לְפָנֶיךָ**); we give here only those that undergo ^a grammatical change.

The inseparable prepositions **בְּ**, **בְּ**, **וְ**, with the *b* copula **כְּ**, comprised in the mnemonic **וְבְּבְכְּ**, before a

vowelless consonant receive *a*, rarely *e* (the latter *e.g.* before **יאָה** (§ 15 *a*) six). Of *i* with , there is still a trace in **וְ**, § 23. With suffixes **וְ**; **וְיְ**, **וְתְּ**; **וְאַ**, **וְאֵ**; **וְכִ**; **וְבִ**, **וְבֵ**; similarly with **וְ**.

c On Q. with the *z* of the impf. after *z* and , *v. § 38g*; on words beginning with **וְ** § 17 *b2*.

d **וְ** has been introduced from the Palestine Targum into the Syriac O.T. in 15 passages as sign of the definite accusative (Gen. 1, 1. 1 Chr. 4, 41, the rest in Eccles. and Cant.); also **וְלֹ** being, nature used reflexively; **וְאֶלְ** **וְ** of one's own accord.

e **וְ** is not joined to the following word except in a few expressions such as **וְיָמֵן** instantly (seldom **וְיָמֵן סְבִּיא**), **וְהַנְּתָעֵן** from here, **וְהַקְּרָאֵן**? whence? **וְחַשְׁבָּנָה** or **וְחַשְׁבָּנָה** thus, **וְחַשְׁבָּנָה** something.

f **וְחַדְּשָׁה** on account of, before suffixes **וְחַדְּשָׁהִים**, *e.g.* **וְחַדְּשָׁהִים מִצְרָיִם**, **וְחַדְּשָׁהִים כְּנָזְבָּדִים**.

g **וְלֹא** (st. estr., also , **וְלֹא**) over against, **וְלֹא**, **וְלֹא**, but **וְלֹא**, **וְלֹא**.

h The following also take the suffixes of the singular: **וְ** from, **וְ** with, **וְ** to, towards, **וְ** like, **וְ**, **וְ** behind, after (with *a* retained before 1 sg., 2 and 3 pl.); with the plural suffixes **וְ** over, **וְ** instead of, **וְ** around, **וְ** after, **וְ** except, **וְ** only, **וְ** before, **וְ** under.

III. NOTES ON THE SYNTAX (§§ 50—56).

Syriac resembles Ethiopic in the greater freedom ⁵⁰ it enjoys in regard to the arrangement of the different members of the sentence as compared with Arabic and Hebrew. In later writers, however, imitation of the Greek sentence construction resulted in a style so clumsy—and that not alone in translations from Greek authors—as to give rise to complaints among the Syrians themselves.

The pronoun is more extensively employed than ⁵¹ in Hebrew, *e. g.* for the subject comprised in the ^a verb: ܒܼܾܻ ܻܰ ܻܵ; for the article, especially in translations from Greek (cf. Ethiop., French [il]le, Ital. il[la]) we find (ܻܰ and) ܸܻ. Again, the pronoun is used to anticipate a Genitive ܻܻܲ, ܴܻܻ, or the object of the verb with or without ܻ; also to accompany independent prepositions with ܻ, or with repetition of the preposition with or without emphasis ܻܻܲ ܻܻ on that (very) day. Finally we note the employment of the pronoun to express the so-called Ethic Dative ܻܻ ܻܲ, and its reflexive use in expressions like ܻܻܻܻܻܻ Simeon of his pillar = Simeon the Stylite.

The position of the demonstrative pronoun is ^b sometimes before, sometimes after the substantive.

- c In the case of a genitive with its nomen regens, the suffix is always appended to the second substantive when the first is in the construct state, **لَمْ يَقْرَأُوا** their want of faith; in most cases, also, when **وَ** is used, **لَمْ يَعْلَمْوا** our necessary bread.
- d The following are used to express emphasis: **لَفِيفٌ** (Hebr.), **لَوْلَى**; **عَنْدَكُمْ**, **بَلْ**, but especially **كَذَّ**, nature. Is ipse **كَذَّ** **كَذَّ**.
- e One, **كُلُّ**, nobody **كُلُّ** **يُ** and **يُ كُلُّ**, even **كُلُّ** **إِنْتَ** a certain woman, **كُلُّ** something (N. Mand. Gram. § 150). For the reciprocal pronoun we find **شَرِيكٌ** and **شَرِيكَةٌ** "companion", not confined to persons; **كُلَّيْنَا** every day, **كُلَّهُ كُلَّهُ** the whole day.

52 The Verb.

- a The impersonal finite verb stands generally in the feminine, **أَعْلَمُ** and **أَعْلَمَ** accidit, the participle (and adjective) more frequently in the masculine (§ 48f.); these verbs also show a fondness for the passive: **كَانَ**, **كَانَ مُعْصِيًّا**, **كَانَ مُؤْمِنًا**, dixi, audivimus, quae siverunt; more rare are expressions like **كَانَ مُسْتَقْبَلًا**, Lagarde, Psalt. Hier. p. 156.
- b The perfect has the force of a future-perfect in the protasis of a conditional sentence, but it is seldom found in the apodosis; the perfect of emphatic assurance is rare, except in the Old Testament.

Our present is scarcely ever expressed by the *c* imperfect; on the other hand, after verbs requiring another verb to complete their meaning (such as will, begin, &c.) the imperfect is regularly found, with and without , or *ε*. Either both verbs stand in the same mood, with or without *ε*, or the second appears in the imperf., with or without ; the participle and the infinitive with *Δ* are less frequent in this construction., frequently serves to introduce direct speech.

The proper form for the present is the participle, *d* which completely supplanted the imperfect in later Syriac. It also stands in dependent clauses, even after an imperative *χαντε*; *χαντε* let both grow. To express a condition or state, it is usually preceded by *χ*. The passive participle differs from the active in frequently expressing the past—*χτε* dying, *χτε* dead—or the gerundive.

The infinitive absolute is found as in Hebr. *e* both before and (rarely) after the finite verb; when depending on another verb, the infin. is always preceded by *Δ*. It stands frequently after *ἰσα*, *ἴτι*, *ἴτι* it is or is not (possible); after a preposition it requires *Δ*, *e. g.* Gen. 4, 13 *ἰδεῖς*, *ἴτι*.

ἰσα is employed as auxiliary verb:

53

a) quite pleonastically to strengthen the negative *μ*: *ἰσα μ*, also *χλεψ* — *ἰσα μ* not only.

E*

b) for the imperative, joined to an adjective or participle, **سَمِعْتُ مُؤْمِنًا إِبْرَاهِيمَ**.

c) The perfect **لَقَدْ** expresses:

a) with another perfect, the pluperfect (Matt. 14, 3) or the simple perfect;

b) with an imperfect, the conjunctive of the present:

c) with a participle, the imperfect of the indicative, in conditional sentences the conjunctive.

d) The imperfect with participles and adjectives denotes the subjunctive.

e) For **be لَيْ** with suffixes is more usual than **لَقَدْ**, **لَقِيلًا** he is; **لَقَدْ لَيْ** (he) it was.

54 The object, especially when definite, but often also when not definite (undetermined), is introduced by **Δ**; instead of the suffix of the object we find as frequently **Δ**.

55 The Noun.

a Adjectives and participles in the predicate still appear in the absolute state, although no longer without exception; the same applies to the substantive in adverbial expressions, especially after **بِ**, to numbers, and to the names of the months; (infinitive).

b The construct, which may stand, as in Hebr. before a preposition (**بِنَفْسِهِ اπολογία**), is supplanted in Syriac, more and more, by the emphatic state

followed by : : *ἰστιν οὐκείδει*, *ἴστιν οὐδείδει*, or *ἴστιν οὐδείδει*. In this construction, a great variety of small words—especially the copula (pron.)—may stand between the two substantives, and the genitive may even, as in Greek, precede its *nomen regens* (cf. Aeth. Gr. § 132).

The position of the attributive adjective is generally *c* after its substantive, as often before it, however, when expressing an honourable title or quality. The adjective usually agrees in state with the substantive, but, in exceptional cases, both the other possible variations occur, least frequently the emph. st. of the adjective with the absolute of the noun.

Miscellaneous.

56

Instead of *εἰς* in the comparative, we often find, *a* as a result of Greek influence, *εἰ*, *ἢ* Matt. 11, 22. 24.

In addition to the simple negative *οὐ* there is the *b* more emphatic form *οὐσα* *οὐ* (*οὐσα* — *οὐ* neither—nor), *εἰς*; *εἰς ne* serves as subjective negative, and is employed in questions implying a doubt (*μήτι*), and in *εἰςέντει*, *εἰς* in clauses expressing fear or purpose.

To introduce impossible conditional clauses we find *c* *εἰς* and *οὐεῖς*, also, *οὐεῖς*.

The relative *οὗ* is very seldom omitted. *d*

READING EXERCISE. Matt. 6, 10—13.

أَبْعِدُكُمْ مُّنْتَهِيَ الْمُرْبُدِ. ۱۲۱۲ مُنْتَهِيَ الْمُرْبُدِ. نَهْجُ
مُنْتَهِيَ الْمُرْبُدِ. أَنْتُمْ مُّنْتَهِيَ الْمُرْبُدِ كُلُّكُمْ مُّنْتَهِيَ
الْمُرْبُدِ. مُنْتَهِيَ الْمُرْبُدِ كُلُّكُمْ مُّنْتَهِيَ الْمُرْبُدِ كُلُّكُمْ
مُّنْتَهِيَ الْمُرْبُدِ. مُنْتَهِيَ الْمُرْبُدِ كُلُّكُمْ مُّنْتَهِيَ الْمُرْبُدِ.
فَلَمَّا فَرَغَ مُنْتَهِيَ الْمُرْبُدِ مُنْتَهِيَ الْمُرْبُدِ كُلُّكُمْ مُّنْتَهِيَ الْمُرْبُدِ

Aþún dəþašmáya, neðqaddaš šemay. t̄idē malkuðáj; uchveh ſeþyānáj, aikánná ðeþašmáyá áþ b'ár á. háþ-lan tūhmá ðesunqúnan yaumánú; vaþeþóq-lan haubain aikánná ð'áþ hnan ſeþaqn l̄hayyyáþain. v̄elá' ðálan l̄nesyóná, éllá þássán men bišú; meþtul d̄ðiláþ-hí malkiðá v̄háilá v̄ðeþbóhtá l̄'álam 'álémín, amén.

AIDS TO TRANSLATION.

أَعْجَزٌ § 32.—مُعْذَنْ، =، § 22 + س § 49 b + مُعْذَنْ، heaven, which though always plural in form is also construed as singular (§ 28 c); st. abs. مُعْذَنْ، estr. مُعْذَنْ.—مُعْذَنْ 3 m. sg. impf. Ethpaal from denominative verb مُعْذَنْ (Pael); indicative and jussive are not distinguished.—مُعْذَنْ from مُعْذَنْ name, with suff. 2 m. sg., emph. مُعْذَنْ, with suff. مُعْذَنْ, مُعْذَنْ, in the plural, with inserted σ, مُعْذَنْ، مُعْذَنْ, cf. حَلَّ، أَحَدٌ § 32.—1212, E.

Syr. **لَعِلَّ**, 3 f. sg. impf. Peal from **لَعِلٌ** come, § 48 *d*, 2.—**مُجَاهِدَةً**, abstract feminine **جَاهِدَةً** § 30 IV + suff. 2 sg. m.; note Q. of the **z** as distinguished from Hebr. **מְלִכָּה**.—**لَوْمَةً** 3 m. sg. impf. of **لَوْمَ** §§ 47, 48 *b*.—**مُرِغَّبٍ**, m. subst. in **مِنْ**, **مُرِغَّبٌ** from **مُرِغَّبٌ** wish, will, with suff., § 25, 4, *b*, 1.—**مُنْتَهٍ** how? interrogative adverb used relatively with following **?**, cf. §§ 21, 22.—**أَيْ** also, cf. Hebr. and Aram. **אֵי**.—**مُنْفَدِلٍ** (E. Syr. **مُنْفَدِلٌ**) = **مُنْفَدِلٌ** emph. from **مَنْفَدِلٌ** = Hebr. **מַנְפֵּל**, Aram. **مَنْفَدِل**, Arab. **أَرْض** (§ 14 *a*; 26 fem.) + prep. **كَ** § 17 *b* 2.

لَمْ § 48 *g* 5 — **لَمْ** § 49 *b*; in later Syriac written as one word **لَمْلَامَةً**.—**مُنْسَكَةً**, st. emph. from abs. **مُنْسَكٌ**, II. **مُنْسَكٌ** — **مُنْسَكَةً**, to express the genitive (§ 55 *b*) + **مُنْسَكَةً**, **مُنْسَكَةً** m. subst., need, necessity, from the stem **مَنْسَكٌ** need—of Peal only part. pass. in use + suffix, which in such a combination is almost always appended to the second member, although belonging strictly to the first or to the whole expression (§ 51 *c*).—**مُنْسَكَةً**, adj. acc. to § 25, 4 *b* 1 from **مَنْسَكٌ**, **مُنْسَكَةً** § 29, I, *c*.

مُنْجَذِبٌ imp. sg. m. of **مَجِذَبٌ** pardon; for **مَنْجِذَبٌ** v. § 6 *c*; 38 *c, e*; the prefixing of **مَ** does not produce a firmly closed syllable, hence **كَ** with R — **مُنْجَذِبٌ** v. *supra*.—**مُنْجَدِلَةً**, our debts, from **مَنْجَدِلٌ**, st. cstr. and abs. **مَنْجَدِلٌ** § 30, I *c*, pl. **مُنْجَدِلَاتٍ**, **مُنْجَدِلَةً** + suff. 1 p. pl.; the E. Syrians write **مُنْجَدِلَةً** acc. to § 6 *d* 1, so **مُنْجَدِلَةً** above.—**مُنْجَدِلٌ** and **مَنْجَدِلٌ** v. *supr.* — **مُنْجَدِلٌ** § 19 — **مُنْجَدِلٌ** shorter

form of the 1 pl. perf., § 36 a.—**מִתְּנַשֵּׁא** our debtors; dative partic. **לְ+** plur. of intensive noun **מִשְׁנָה** § 25, 3 a from a root med. **שָׁנָה**, the **ה** passing into **ו** § 46 b.

וְ and not, **בְּ**=non and ne—**מִלְּאָה** lead us 2 m. sg. impf. Aphel (**מִלְּאָה**) from the root **מִלָּא** with suff. of 1 per. pl., § 43. As in Hebr., the imper. cannot stand with the negation.—**מִלְּמִלְּאָה**, prepos. **לְ**, which also denotes motion and direction+**מִלְּמִלְּאָה**—H. **מִלְּמִלְּאָה** § 25, 4 b, 1 note, from the root **מִלָּא**, only in Pael.—**מִלְּאָה** but, doubtless contracted from **מִלְּאָה** if and **בְּ** not.—**מִלְּאָה** deliver us, m. sg. imp. Pael of **מִלְּאָה** with suff. 1 p. pl., § 47. —**מִלְּאָה** **מִלְּאָה** from the evil (one); preposition **מִלְּאָה** § 49 c; **מִלְּאָה** st. abs. msc. of **מִלְּאָה** (cf. Aram. **מִלְּאָה**); if to be rendered “from evil” (neutr.), we should expect **מִלְּאָה** (§ 26).—**מִלְּאָה** prep., (from **מִלְּאָה**, **מִלְּאָה** with **לְ**, *V***מִלְּאָה**) on account of (§ 49 f); with follg., becomes a conjunction.—**מִלְּאָה**; § 23.—**מִלְּאָה** the fem. pron. (§ 19), as copula more correctly written as enclitic **מִלְּאָה**. —**מִלְּאָה** § 28 b: 29, I, f.—**מִלְּאָה** **מִלְּאָה** (acc. to others **לְ** with R.) § 30 A. 2, plur. **מִלְּאָה** of Pael **מִלְּאָה** praise.—**מִלְּאָה** st. constr., which still appears, especially in a connexion like the present (§ 29, II a).—**מִלְּאָה** we prefer to derive from the Gk. *ἀμήν*, rather than from the Hebr. **מִלְּאָה** in spite of Jer. 28, 6.

LITTERATURA SYRIACA.

**Hebediesu* [† 1318], tractatus continens catalogum librorum chaldaeorum, tam ecclesiasticorum quam profanorum, ed. Abraham Ecchellensis. Rom, 653. 12^o. sh. 5. M. 7. 50.

Index of Biblical and Ecclesiastical Writings, Drawn up by *Mar Abd Yeshua*, Metropolitan of Nisibis and Armenia, A. D. 1298. Appendix A. in *G. P. Badger*, the Nestorians and their Rituals. 1852. 2. p. 361—379.

Joseph Simonius Assemanus Syrus Maronita [† 1768], *Bibliotheca orientalis clementino-vaticana*, in qua manuscriptos codices syriacos recensuit . . . Rom, fol. I, 719 de scriptoribus syris orthodoxis II, 721 de scriptoribus syris monophysitis III, 1, 725 de scriptoribus Nestorianis cont. Catalogum Ebediesu. III, 2, 728 de Syris Nestorianis. Vol. I. M. 15. M. 200. 400. 425.

J. S. Assemanns orientalische bibliothek oder nachrichten von syrischen schriftstellern. in einen auszug gebracht von *Aug. Friedr. Pfeiffer*. Erlangen. 776, 2 ps. [8 + 16] 594 S.

M. 1. 50. 2. 4. 4. 50.

Bibliothecae apostolicae vaticanae codicum manuscriptorum catalogus in tres partes distributus. *Steph. Evodius Assemanus* archiepiscopus Apameensis et *Jos. Sim. Ass.* Rom, fol. Partis I tomus II, 758 et Partis I tomus III, 759 complectens codices chaldaicos sive syriacos.

[*Angelo Mai* († 1854)], scriptorum veterum nova collectio e vaticanis codicibus edita. Tom. V. Rom, 831. 4^o. Codices chaldaici sive syriaci vaticani assemaniani, p. 1^o—82^o.

Indices alphabetici auctorum et operum codicibus syriacis, hebraicis, et copticis comprehensorum. T. V. p. 243-51.

Summa codicum orientalium vaticanorum in Tomo IV et V de scriptorum, additis etiam hebraicis et syriacis, quos Assemanus tribus tonus impressis descriptis . . . Syriaci 459. T. X (2) 374.

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*) De asterisco vide praefationem.

- Bibliothecae Mediceae Laurentianae et Palatinae codicum mss. orientalium *catalogus* . . . Steph. Evod. Assemanus archiep. Apameae recensuit . . . Antonio Francisco Gorio curante. Flor. 742 fol. cum tabb. M. 25.
- Catalogus codicuum manuscriptorum orientalium qui in Museo Britannico asservantur. Pars prima codices syriacos et carshunicos amplectens [ed. Rosen et Forshall]. Lond. 38 fol. sh. 12.
- Catalogue of the syriac manuscripts in the British Museum acquired since the year 1838. By W. Wright. [Lond.] 3 ps. 70. 71. 72. 4^o. (70 sh.) M. 50. 70. vol. 2. M. 15.
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- 2 1554 *Angelus Caninius*, institutiones linguae syriaceae, assyriacae atque thalmudicae, una cum aethiopicae atque arabicae collatione. Paris, Stephanus. 4^o. M. 2.
- 3 1556 [*Joh. Alb. Widmanstadtius*] Syriacae linguae . . . prima elementa. quibus adjectae sunt christianaे religionis solennes quotidianaеque precationes. Viennae Austriacae. 4^o. [56 pp.] M. 2. 50. 4. 50. 6. 10. 11. 30.
- *4 1560 *Joh. Mercerus*, tabulae in grammaticen linguae chaldaeae, quae et syriaca dicitur. Paris, Morelli. 4^o.
- 5 1569 Grammatica chaldaea et syra Immanuelis Tremellij [Genevae], Stephanus [in appendice N^o T^o et seorsim]. M. 2. 10. 4. 80.
- 6 1571 *Syrorum peculum*. hoc est vocabula apud syros scriptores passim usurpata: targumistis vero aut prorsus incognita: aut in ipsorum vocabulariis adhuc non satis explicata. Andr. *Masius* [Du Mas † 1573] sibi suae memoriae juvandaе caussa colligebat. Antverp.. Plantin. fol. (in Bibl. Polygl. T. VI).
- 6 1571 Grammatica linguae syriaceae inventore atque auctore *Andrea Masio*: opus novum, & à nostris hominibus adhuc non tractatum . . . Antverp., Plantin. fol. (in Bibl. Polygl. T. VI).
- 7 1572 Dictionarium syro-chaldaicum *Guidone Fabricio Boderiano* [Fevre de la Boderie] collectore et auctore. Antverp., Plantin. fol. [in Bibl. Polygl. T. VI]. [de autographis Fabri et Masii cf. Serapeum 45. 16. 272.] [4 ff.] 23 pp. M. 10.
- 8 1572 [*Joh. Alb. Widmanstadt* et *Guido Ferre de la Boderie*] Syriacae linguae prima elementa. Antverp., Plantin. 4^o. cf. n. 3.
- 9 1574 *Bonavent. Cornel. Bertramus*, ~~et~~ comparatio grammaticae hebraicae & aramicae. atque adeo dialectorum aramicarum inter se: concinnata ex hebraicis Antonii Cevallerij praeceptionibus. aramicisque doctorum aliorum observationibus. [Genevae,] Vig- non. 4^o. M. 4. 20. 4. 50.

- *10 1579 *Joh. Mercerius*, tabulae in grammaticen linguae chaldaicae, quae et syriaca dicitur. Vitebergae. 8^o. cf. 4.
- 11 1594 Institutio linguae syrae ex optimis quibusque apud Syros scriptoribus, in primis Andrea Masio collecta a *Casparo Wasero* Tigurino. Lingd. Bat. 4^o.
- *12 1594 *Victorius Petrus* paradigmata de quatuor linguis orientalibus praecipuis arabica, armena syra aethiopica. Paris. 4^o. M. 12.
- 13 1596 Grammatica syriaca sive chaldaica Georgii Michaelis *Amirae* Edenensis e Libano. Romae. 4^o.
- *14 1602 Grammatica chaldaica descripta ex tabulis *Merceri* . . . ita mutata . . . ut plane nova grammatica dici possit (opera *Drusii*.) Franequer.
- 15 1606 L'harmonie etymologique des langues hebraïque, chaldaïque, syriaque, grecque, latine, françoise, italienne, espagnole, allemande, flamende, angloise etc. par *M. Estienne Guichard*. Paris. M. 10.
- 16 1611 Gymnasium syriacum . . . ex novo testamento syro et aliis rerum syriacarum scriptoribus collecta novis & genuinis characteribus adornata a *M. Christoph. Crinesio*, Schlaccowaldo-Bohemio Wittebergae. 4^o. M. 2.
- *17 1612 = 9. Amstelodami. 4^o.
- 18 1612 Lexicon pentaglotton, hebraicum, chaldaicum, syriacum, talmudico-rabbinicum et arabicum . . . ex testamento novo syriaco . . . concinnatum a . . . Valentino *Schindlero Oederano* . . . opus novum nunc post authoris obitum ex ipso autographo fidelissime descrip-
tum. Hanoviae. fol. sh. 10. M. 7. 75.
- *19 1612 = 18. Francofurti. fol. M. 7. 75.
- 20 1612 Lexicon syriacum, e novo testamento et rituali Severi patriarenæ quondam Alexandrini syro collectum . . . atque . . . tredecim disputationibus propositum, auctore et praeside *M. Christoph. Crinesio*. Wittebergae. 4^o.
- 21 1615 *Joh. Buxtorfi* [tilii] grammaticæ chaldaicae et syriacæ libri III. Basileae. M. 2.
- 22 1616 *Joh. Gasbar Myricaeus*, prima elementa linguae syriacæ . . . quibus adjecta sunt exercitia etc. Colon. Allobrog.
- *23 1617 Grammatica aramaea h. e. chaldaicae et syriacæ elementa. Bremæ.
- *24 1619 = 22. Genevae. 4^o. (Grammaticæ syro-chaldaæ libri duo.) M. 2. 4.
- *25 1619 = 11. C. Waser. grammatica Syra. Leidae. 4^o. sh. 7. 6 d.
- *26 1619 *Henr. Opitius*. Syriasmus restitutus et hebraismo chaldaïmoque harmonicus Lips. 4^o. M. 3.
- 27 1622 Lexicon chaldaicum et syriacum; quo voces omnes . . .

- quotquot . . . in novi testamenti translatione syriaca reperiuntur . . .
 a M. Joh. Buxtorfio jun. Basileae. 4^o. M. 4. 4. 50. 10.
- 28 1622 Joh. Bapt. Ferrari, *Nomenclator syriacus* Romae. 4^o.
- 29 1623 Mart. Trost, *lexicon syriacum ex inductione omnium exemplorum novi testamenti syriaci adornatum*. Cothenis Anhaltinorum. 4^o. M. 2. 3. 4. 10.
- 30 1627 Hieron. Avianus, *clavis poeseos sacrae, trium principalium linguarum orientalium, hebraeae, chaldaeae ac syrae rhythmos exhibens*. Lips.
- *31 1627 Herm. Nicolai, *idea linguarum aramaearum per comparationem . . .* Copenhi.
- 32 1628 Abrahami Echellensis collegii Maronitarum alumni linguae syriacae sive chaldaicae per brevis institutio ad eiusdem nationis studiosos adolescentes. Rom. 12^o. M. 3.
- *33 1628 Ludovici de Dieu grammatica linguarum oriental., Hebraeorum, Chaldaeor. et Syror. inter se collatarum. Lugd. Bat.
- *34 1628 M. Thome Erpenii grammatica chaldaea ac syra opera et cura Constantini l'Empereur de Oppijk S. S. T. D. et L. H. ac C. P. in Acad. Lugduno Batav. in lucem edita.
- 35 1635 Harb. Thorndyke, epitome lexici hebraici, syriaci, rabinici et arabici uniuersum observationibus circa linguam hebraeam et graecam. Londin. fol.
- 36 1635 Schindleri lexicon pentaglotton . . . in epitomen redactum à G. A. [Gulielmus Alabaster]. Lond. fol.
- 37 1636 Thomas à Novaria Obicinus, *thesaurus arabico-syro-latinus*. Romae:
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- 39 1637 Eclogae sacrae novi testamenti syriacae graecae latinae cum observationibus. quibus praemittuntur rudimenta grammaticae syriacae opera Joh. Mich. Dilherri. Jenae. 12^o.
- 40 1638 Eclogae sacrae novi testamenti, syriacae, graecae latinae. cum notis et observationibns ita explicatae ut . . . adhibitis grammaticae syriacae rudimentis antehac excusis attentus lector linguam syriacam proprio marte possit addiscere. Adduntur indicees locupletissimi et manuale lexici syriaci. Jenae. 12^o.
- *40b 1643 Senertus, A., Trosti grammatica ebraea eademq. univers. hypotyposis harmonica linguarum Orient. Chaldaeae, Syrae. Arabicaeque c. matre Ebraea. 4^o. M. 2.
- 41 1646 Circulus conjugationum perfectarum orientalium, ebraeae, chaldaeae, syrae, arabiae, aethiopiae juxta methodum Schickardi. Jenae. 4^o.
- 42 1647 Schickard, institutiones linguae ebraeae noviter recognitae

- et auctae. acc. harmonia perpetua aliarum linguarum orientalium,
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- 43 1647 *Josephus Acurensis*, grammatica linguae syriacae. Rom.
- *44 1647 *Christ. Ravis*, discourse on the original tongues, viz. Ebrev,
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- *45 1649 = 18. Hanoviae. fol.
- 46 1649 [*Joh. Ern. Gerhardi*] Σκιαγραφία linguae syro-chaldaicae cum
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- 47 1650 *Joh. Buxtorfi* grammaticae chaldaicae et syriacae libri III....
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- 48 1651 *Andr. Sennert*, grammatica chaldaica et syra. Wittenberg. 4^o.
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nica. Tiguri.
- *50 1653 *Briani Waltoni* introductio ad lectionem linguar. orient.
Hebr. Chald. Samaritan. Syriae. Arabic. Persic. Armenic. Copticae.
Londin. 12^o.
- 51 1653 = 18 etc. Francof. fol. M. 5. 7. 20.
- 52 1658 *Eclogae sacrae* novi testamenti syriacae graecae latinae
cum observationibus, quibus praemittuntur rudimenta grammaticae
syriacae opera *Joh. Mich. Dilherri*. Jenae. 12^o. [ed. 3^a] 26.
250. (4) pp.
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tatione de literis et lingua Samaritanorum. Ultrajeeti.
M. 1. 1. 75. 3.
- 54 1658 *Wilhelm. Beveridgius*, grammatica syriaca tribus lbris tra-
dita . . ut menstruo spatio . . ipsa linguae medulla exugatur . .
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- 55 1658 *Joh. Henr. Hottinger*, grammatica quatuor linguarum
hebraicæ, chaldaicæ, syriacæ et arabicæ harmonica . . accedit
technologia linguae arabicæ theologicæ-historicæ. Heidelbergæ. 4^o.
- *55^b 1659 *Th. Erpenius*, grammatica hebraea generalis ed. III, cui
accessit Grammaticæ syrae et chaldaeæ eiusd. auctoris ed. II.
L. Bat. [sec. Brill.] fl. 1. 25.
- 56 1661 *Joh. Henr. Hottinger*, etymologicum orientale; sive lexicon
harmonicum επταγλωττον, quo . . et chaldaicæ syriacæ . . dialec-
torum . . . voces juxta seriem radicum hebraicarum exhibentur
. . . accessit brevis apologia contra Abrahamum Ecchellensem
Maronitam. Francofurti. 4^o.
- 57 1662 Eclogæ sacrae novi testamenti. syriacæ, graecæ latinae.

- cum notis et observationibus ita explicatae ut . . . adhibitis grammaticae syriacae rudimentis antehac excusis attentus lector linguam syriacam proprio marte possit addiscere. Adduntur indices locupletissimi et manuale lexici syriaci opera *J. M. Dilherri* . . . qui novam addidit Praefationem. Jenae. 12^o.
- *58 1664 = 56 *Hottinger*, Etymologicum orientale. Turie. 4^o.
- *59 1664 *Andr. Sennert*, serutinum linguarum orientalium ebraeo-chaldaeo-syro-arabico-persico-aethiopicae. Vitebergae. 4^o.
- 60 1665 *M. Dav. Grafunder*, grammatica syriaca cum Syntaxi. Wittebergae. M. 1. 50.
- *61 1666 *Andr. Sennert*, Grammatica orientalis eademque harmonica etc. seu (ab altera tituli parte) Ebraismus, Chaldaismus, Syriasmus. Arabismus etc. Wittenberg. 4^o. M. 3.
- 62 1667 *Aegid. Gutbir*, lexicon syriacum continens omnes N. T. syriaci dictiones et particulias . . . Hamburgi. M. 2. 30.
- 63 1669 *Edm. Castle*, lexicon heptaglotton, hebraicum, chaldaicum, syriacum, sanaritanum, aethiopicum, arabicum conjunctim. et persicum separatim . . . cui accessit brevis et harmonica . . . grammaticae omnium praecedentium linguarum delineatio. Authore Edimundo Castello. S. T. D. . . . Londini, Roycroft fol. (Appendix Bibl. Polygl. Walt.) M. 75. £ 2. 16. 4. 4.
- 64 1670 *Joh. Friedr. Nicolai*, Hodegeticum orientale harmonicum quod complectitur I Lexicon linguarum ebraicæ, chaldaicæ, syriacæ, arabicæ, aethiopicæ et persicæ harmonicum II grammaticam linguarum earundem . . . III dicta biblica . . . Jenae. 4^o. M. 4.
- 65 1672 *Joh. Leusden*, schola syriaca una cum synopsis chaldaica et dissertatione de literis et lingua Samaritanorum. Editio secunda. Ultrajecti. M. —. 50. 1. 20. 2. 50.
- *66 1676 *Jac. Alting*, synopsis institutionum chaldaearum et syrarum. Franeofurti.
- *67 1677 *Christoph Cellarius*, porta Syriae. Cizae. 4^o.
- 68 1678 *Henr. Opitius*, syriasmus facilitati et integratati suae restitutus simulque hebraismo et chaldaismo harmonicus, regulis iisdem quinquaginta absolutus . . . cura M. Daniel. Hasenmulleri φιλοτελικογράφων. Lipsiae. 4^o. M. 3.
- 69 1679 *Joh. Wilh. Hilliger*, summarium linguae aramaeae i. e. chaldaeo-syro-samaritanae. Wittebergae. 4^o. M. 1. 50.
- 70 1682 *Christoph. Cellarius*, porta Syriae patentior sive grammaticae novae . . . editio secunda. Cizae. 4^o. M. —. 80. 1. 20. 1. 25. 1. 50. 2. 20.
- 71 1683 *Christoph. Cellarius*, glossarium syro-latinum, ut per vulgatis utriusque testamenti exceptis accommodatum. Cizae. 4^o. M. —. 75.

- 72 1683 *Ludor. de Dieu . . . grammatica linguarum orientalium Hebraeorum, Chaldaeorum et Syrorum inter se collatarum. ex recensione David Clodii.* Francofurti. 4^o.
- 73 1686 *Edmund Castle, lexicon heptaglotton . . . Londini impr. Th. Roycroft, sumptibus Roberti Scott. fol. = 63 cum novo titulo.*
- *74 1686 *J. Nicolai, Hodegetici Orientalis pars II. editio 2. inscripta: critica saera.* Francof. et Hamburg.
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- *76 1689 *Joh. Aug. Danz, aditus Syriae reclusus.* Jenae. M. —. 70.
- 77 1691 *Henr. Opitius, syriasmus etc.* [= 26] secunda vice multis in locis auctior editus. Lipsiae. M. 1. 1. 50. 2. 10.
- *78 1694 *Herm. von der Hardt, syriacae linguae fundamenta.* Helmst.
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b) alia exemplaria pp. 604. M. 2. 2. 50. 3. 3. 80. 4. 4. 50.

Nescio quot impressiones exstant anni „1664“; magnopere inter se differunt exemplaria:

- a. quoad titulum 1) Gutbirio SS. Th. D. et Prof. P. 2) D. et Gymn. Hamb. Prof. P. 3) D. Log. Metaph. et linguarum orient. Prof. P.
- b. quoad praefationem: 1) prima plaga desinit. *hujus formulæ* et arabica æthiopicaque verba paginae 17 hebraicis scribuntur literis. 2) prima plaga desinit *auspicis alicuius* et pag. 17 arabici æthiopicique characteres inveniuntur. 3) ut 2) sed prima plaga minutioribus literis expressa est.
- c. quoad zifros marginales Evangelii Matthaei 1) sunt minutissimi. 2) sunt majores, iidem qui in reliquis libris.
- d. quoad paginationem 1) a 523 ad 526 usque 606 pergit. 2) paginae recte numeralae sunt 523 usque 604.
- e. quoad textum: 1) Apoc. 21, 24 in ima pagina 604 (d, 1) una linea omissa, deinde extra formam paginae addita est. 2) hac linea in sequentem paginam transposita omnes lineae usque ad finem libri suo loco motae sunt.
- f. quoad colophonem syriacum 1) quatuor lineis (21 verbis) constat. 2) quinque verbis constat.

49 **ܢܹܻܻܻܻ ܻܻܻܻܻܵ** novum domini nostri Jesu Christi testamentum syriace. Sulzbaci. ex officina Joh. Holst 1684, prostat Norimbergae apud Wolfg. Endterum. 12°. 192 pp. lit. hebr.

M. —. 60. 1. 50.

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52 Sacrosancta Jesu Christi evangelia jussu sacrae congregationis de propaganda fide ad usum ecclesiae nationis Maronitarum edita. Romae 703. fol. (syriace et carshunice.) (34) 341. (14) pp. M. 39.

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54 Novum domini nostri Jesu Christi testamentum syriacum cum versione latina cura et studio Johannis Leusden et Caroli Schauf editum. Ad omnes editiones diligenter recensitum et variis lectionibus magno labore collectis adornatum. Lugd. Bat. 709. 4°. Acc. Schaaf, C., Lexicon syriacum concordantiale *ibid. eod.*

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haec editio“; „denuo“ respicit ad Nr. 71. cf. The Syriac New
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Society for January, 1874. 8 pp.)
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شَهِرًا سِنِّيَّا **وَعَلَّمَنَا** **أَنَّ مَوْلَانَا** **عَمَّارَ بْنَ حَمَدِ**
صَدَّقَنَا **كَذَّابَ عَمَّامَسَةَ** **[أَنَّ مَعْنَى** **كَذَّابَ** **كَذَّابَ**]
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وَهُوَ عَمَّامَسَةَ **عَمَّامَسَةَ**: **عَمَّامَسَةَ** **وَهُوَ عَمَّامَسَةَ** **وَهُوَ عَمَّامَسَةَ**
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- 86 Pauli Apostoli prior epistola ad Corinthios syriace. scorsum recudi
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Aced. epistola secunda sine titulo ib. 747.
- 87^{a-e} Epistola D. Pauli ad Galatas, syriace litteris hebraicis cum
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- 89 Dyodecas aureorum psalmorum Davidicorum, eorum qui sunt
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- 98^b Williams Manuscript || The Syrian Antilegomena Epistles 2 Peter. 2 and 3 John, and Jude Written A. D. 1471 by Suleimân of Husn Keifa || Edited by Isaac H. Hall Baltimore. Maryland Publication Agency of the John Hopkins University 1886, fol. [8 ff. letterpress, 17 ff. photogr.] M. 15.
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- 102 Sylloge canticorum novi testamenti syriace et latine a Sebastiano Schrottero edita. Erfurti 650.*)
appendix:
- 103 Remains of a very ancient recension of the four *gospels* in syriac hitherto unknown in Europe; discovered, edited and translated by William Cureton. London 58. 4^o. 95. 87. 160 pp.
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- *104 Fragments of the *Curetonian Gospels* edited by W. Wright. [London 72.] 4^o. 4ff.
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- 104^c Evangelienfragmente. Der griechische Text des Cureton'schen Syrers wiederhergestellt von Friedrich Baethgen. Leipzig 1885. 96. 92 pp.
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- 106 *Apocryphal Acts of the Apostles*, edited from syriac manuscripts in the british museum and other libraries by W. Wright. London 71.
Vol 1. the syriac text. 17. 333 vol. 2. the english translation. 298.
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cf. Nöldeke. ZDMG. 25, 670 9; Geiger, ibid. 26, 798/804.
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H Versio Thomae Heraclensis, Philoxeniana.

- 109 Syriace fragmenta *Esiae* versionis ex graeco probabiliter *Philoxeniana* et recensionis Jacobi Edesseni etc.
Monumenta sacra et profana T. V. fasc. 1, 1—40 2. Mediol. 73. 4^o. Lire 18.
- 110 Sacrorum *Evangeliorum* versio syriaca *Philoxeniana* ex codd. mss. Ridleianis in bibl. coll. Nov. Oxon. repositis nunc primum edita: cum interpretatione et annotationibus *Josephi White*. Oxon. 778. 4^o. 2 voll. T. 33. 652 pp.
cf. Doederlein, Theol. Bibl. 1, 163, Michaelis, Orient. Bibl. 16, 167. M. 15 (110 et 113 M. 28).
- 111 [Actorum Apostolorum & epistolarum versio *Philoxeniana* ex domestica typographia *Jos. White* Oxoniensis. sine titulo: extant non nisi 6 exemplaria, impressa post ann. 790 et ante 798.] 190 pp. 4^o.
- 112 Prolegomena in versionem syriacam *Philoxenianam* novi testamenti edidit *J. White*. Oxon. 798.
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tom. 1. actus apost. et epist. cathol. complectens. 799. 275. 52 pp.
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- 114 Das heilige *Evangelium des Johannes*, syrisch in harklensischer übersetzung mit vocalen und den punkten kuschoi und rucoch nach einer vaticanischen handschrift nebst kritischen anmerkungen von *Geo. Heinr. Bernstein*. Leipzig 53. (M. 8.) 5. fr. 6.
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- 115 *Josua imperatoris historia illustrata atque explicata* ab *Andrea Masio*. Antverpiae, Plantin. 574 fol. 154. 350 (29). [c. nov. tit.(?) Amst. 1609.]
- 116 *Specimen ineditae et hexaplaris bibliorum versionis syro-esthranghelae cum Simplici atque utriusque fontibus graeco et hebreo collatae, cum duplo lat. vers. ac notis. edidit ac diatribam de rarissimo codice Ambrosiano unde illud haustum est, praemisit Johannes Bern. de Rossi*. Parmae 778. 4^o. (ps. 1.) 16 pp.
M. 1. 50. 1. 75.
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- 117 — repetivit *Eichhorn*, Repertorium 3 (78) 209.
- 118 *Libri IV regum syro-hexaplaris specimen. e manuscripto parisiensi syriace edidit J. G. Hasse*. Jenae 782. M. 1. 20. 1. 75.
- 119 *Codex syriaco-hexaplaris ambrosianus-mediolanensis editus et latine versus a Matth. Norberg*. Londini Goth. 787. 4^o. [22] 501 pp.
M. 4. 5. 6. 10.
- 120 *Daniel secundum editionem LXX. interpretum ex tetraplis desumptam. ex codice syro-esthrangelo bibliothecae ambrosianae syriace edidit, latine vertit, praefatione notisque criticis illustravit Gaietanus Bugatus*. Mediolani 788. 4^o. [10] 32. 168.
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- 121 [Psalmi sec. ed. LXX interpretum, quos ex cod. syr. estrangh. bibl. Ambrosianae syriace imprimendos curavit C. Bugatus sine titulo l. & a. Mediolani 820]. 4^o. [aliis 1798.]
Petrus Cighera. de vita et scriptis Gaietani Bugati . . . commentarius additus praefationis loco ejusdem versioni psalmorum nunc primum in luceni prodeunti. ib. eod. M. 7. 9. fr. 10.
- 122 *Codex syriaco-hexaplaris. liber quartus regum e codice parisiensi. Jesaias, duodecim prophetae minores, proverbia, Jobus, canticum, threni, ecclesiastes e codice mediolanensi edidit et commentariis illustravit, Henricus Middeldorpſ.* Berolini 35. 4^o. Pars 1 textus syriaens. pp. 12. 400. pars 2 commentarii. pp. 401/658.
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- 123 *Libri Judicum et Ruth secundum versionem syriaco-hexapharem ex codice musei britannici nunc primum editi grecce translati notisque illustrati . . . ed. Thomas Skat Rordam*. Havniæ 59/61. 4^o. 8 93 (2). M. 1. 25. 6.

- 124 *Monumenta sacra et profana ex codicibus praesertim bibliothecae ambrosianae.* Mediolani. 4^o.
 a. *Tom. I*, fasc. 1 Barnch, Threni et Epistola Jeremiac versionis syriacae Pauli Telensis cum notis et initio prolegomenon in integrum eiusdem versionis editionem. edidit S. O. Antonio Maria Ceriani. 61. S. 1—72.
 b. *T. 2*, fasc. 1—4. Pentateuchi syro-hexaplaris quae supersunt cum notis. accedunt nonnulla alia fragmenta syriaea. edidit S. O. A. M. Ceriani. 63. 24. 344 pp. L. 46.
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- 125 *Mittheilungen aus der syrischen hexapla-handschrift der psalmen im brit. museum.* [add. 14,434 ps. 56 (h. 57)] von Dr. M. Heidenheim.
 Deutsche vierteljahrsschrift für englisch theologische forschung und kritik. Gotha. 1. 275,8.
- 126 *Veteris testamentii ab Origene recensiti fragmenta apud Syros servata quinque.* praemittitur Epiphani de mensuris et ponderibus liber nunc primum integer et ipse syriacus. *Paulus de Lagarde* edidit. Gottingae 80. 4. 356. [Ex. Nu. Jos. Regn. 3. 4.] M. 20.

IV versio palaestinensis.

- 127 *Evangeliarium hierosolymitanum ex codice vaticano palaestino depropmsit.* edidit. latine vertit, prolegomenis ac glossario adornavit comes Franciscus Miniscalchi Erizzo. Veronae. 4^o. tom. I 61. 3. 580 (1) tabl. 2. t. 2 64. 51. 89. 1. M. 60. 64. 80.
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- 128 *Fragmenta syro-palaestina [bibliorum tam veteris quam novi testamenti etc.]* vide Land. Anecdota T. 4. Lugd. Bat. 75. 4^o. pp. 177/233. 105/224.
- 128^b *J. P. N. Land*, de zoogenaamde hierosolymitaansche of christelijk-palestynsche Bijbelvertaling. M. —. 80.
 Verslagen en Mededeelingen der k. Acad. d. Wetensch. Afsl. Letterk. Tweede Reeks. Deel 5, bl. 196/208,
- 128^c Th. Nölleke, Ueber den christlich-palästinischen Dialect. ZDMG. 22. 443/527.
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III. LIBRI ECCLESIASTICI (LITURGICI, RITUALES).*)

Missale chaldaicum ex decreto s. congreg. de propaganda fide editum.

Rom. 767. fol. 616 pp. M. 30. 90. 100. fr. 250.

Ordo chaldaicus missae beatorum apostolorum iuxta ritum ecclesiae malabaricae. Rom. 774.

acc. Ordo chaldaicus rituum et lectionum iuxta morem ecclesiae malabaricae. Rom. 775.

Rom 844.

Missale syriacum iuxta ritum ecclesiae antioch. Syrorum. fol. Rom 843. M. 16. 25. 30.

Missale chaldaico-malabaricum. Romae 1857. 4^o. M. 30.

Missale chaldaicum iuxta ritum eccl. nationis Maronitarum. Rom 1592/94 (2 ff.) 288 pp. fol. M. 300.

alia editio + 4 ff. praef. arabice et latine. R. 1604. M. 300.

Missale syriacum iuxta ritum eccl. antiochenae nationis Maronitarum. Rom 716. fol. M. 45.

ident. ibid. 838.

Liber ministri missae iuxta ritum ecclesiae nationis Maronitarum. Rom 596. 4^o. G. 2. 10.

Diaconale syriacum iuxta ritum ecclesiae antiochenae nationis Maronitarum. Rom 736.

idem. Romae 715.

editio 7. Kozelkayae 854.

The liturgy of S. Celestine ed. W. Wright in: Journal of sacred literature. April 867. p. 332. London. M. 1. 25.

Codex liturgiens ecclesiae universae in XV libros distributus . . .

Joseph Aloysius Assemanus . . . castigavit, recensuit. Romae 4. 749/66.

Syriaca 1, p. 174/276. 2, 211/350. 3 (750) 136/237. 4, 2 = t.

5 (752) 131/226. 6, 4 = t. 7 (754) 91/108. 8, 2. (756) 1/228.

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vol. 1—12. M. 460.

D. Severi alexandrini quondam patriarchae de ritibus baptismi et

) sec. Bickell, conspectus sect. 7—10.

- sacrae synaxis apud Syros christianos receptis liber, nunc primum in lucem editus: *Guidone Fabricio Boderiano exscriptore et interprete. Antverpiae, Plantin. 572. 4^o. M. 10. £ 2. 2.*
- Ordo chaldaicus ministerii sacramentorum ss., quae perficiuntur a sacerdotibus iuxta morem ecclesiae malabaricae [versio syriaca ritualis romani]. Rom 845.
- Ritus administrandi nonnulla sacramenta ad usum ecclesiae antiochenae Maronitarum. Rom 840.
- Sacerdotale ecclesiae antiochenae nationis Maronitarum. Rom 752. M. 8.
- Rituale aliaeque piae precatio[n]es ad usum ecclesiae Maronitarum. Rom 839.
- Ordo baptismi adulorum [catechumenorum] iuxta ritum ecclesiae malabaricae Chaldaeorum. Rom 859.
[versio ordinis baptisni romani a Josepho Guriel edita.]
- Officium defunctorum ad usum Maronitarum Gregorii XIII. impensa chaldaicis characteribus impressum. Rom 585.
91 ff. 4^o [ex. defect. M. 45] M. 100.
- Psalterium chaldaicum in usum nationis chald. editum. [= seq. breviarium]. Rom 842.
- Breviarium chaldaicum in usum nationis chald. a Josepho Guriel secundo editum. Rom 865. 16^o.
- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. (opera Ebedjesu Chayat.) Mossul 866.
- Breviarium feriale syriacum ss. Ephraemi et Jacobi Syrorum iuxta ritum eiusdem nationis, quod incipit a feria II usque ad sabbatum inclusive, additis variis hymnis ac benedictionibus, ab Athan. Saphar episcopo Mardinense. Rom 696.
- Breviarium feriale syriacum ss. Ephrem et Jacob Syrorum iuxta ritum eiusdem nationis a feria II usque ad sabbathum iuxta exemplum editum anno 1696 . . . nunc accedit officium dominicale. Rom 787. 4^o.
- Officium feriale iuxta ritum ecclesiae Syrorum. Rom 851.
- Liturgiae syriacae septimanae passionis dom. n. Jesu Christi excerptum e cod. ms. bibl. Lipsiensis ed. ac notis illustr. *J. Ch. Clodius.* Lips. 720. 42 pp. 4^o. M. 1. 20. 1. 50. 2.
- Officia sanctorum iuxta ritum ecclesiae Maronitarum. pars hiemalis [enra Fausti Nairon]. Rom 656. fol. [inde a dominica dedicationis ecclesiae usque ad purificationem B. M. V.]
Vol. II. Breviarii chaldaici aestiva pars. [incip. a festo s. Nuhrae martyris]. Rom 666.
- Officium simplex septem dierum hebdomadae ad usum ecclesiae Maronitarum. Rom 624.

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 tertia editio e revisione Stephani Evodii patriarchae. ib. 731.
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 Breviarium syriacum, officium feriale iuxta ritum ecclesiae Syrorum Maronitarum, Innocentii X. P. M. iussu editum, denuo typis excusum, ed. 5. Rom 863.
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Abulfaragius vide *Gregorius*.

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مَكْتُوبٌ مَّا مَنَعَهُمْ أَنْ يَعْلَمُوا Acta Sancti Maris, Assyriae.

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- Notice of a Life of Alexander the Great translated from the Syriac by Rev. Dr. Justin Perkins, with Extract from the same, by Theodore D. Woolsey.
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*) LR. = Lagarde, reliquiae juris ecclesiastici syriace.

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ed. P. Martin, p. 1—257 text., 261 ff. versiones, citatur: Pitra 4.
*Syriac Miscellanies or Extracts relating to the first and second general
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- P. Lagardii *Analecta Syriaca.* [Lips.] Lond. 58. exemplaria facta
sunt 115. M. 21. 20. — 12. 16.
- Anonymi* hymnus ad tonum hymnorum Ephraemi de paradiſo in:
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351, 55.
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Roed. 2 110/1. [cf. de Lagarde, Mitth. 1, 56 sq.]
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der Kirchenväter Kempten 1874. 1023, Schönfelder ThQS. 1878.
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M. 3. 7. 13.
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troductio sep. M. 2.) M. 6. 5. 3. 50. 3. 2. 50.
etiam apud Mai, NPB. 6. 1/160.
- Das Athanasius dem grossen zugeschriebene glaubensbekenntniss
περὶ τῆς σαρκωσεώς τοῦ θεοῦ λέγει in syrischer übersetzung aus
einer nitrischen handschrift des britisch museum: *analecta Nic.*
p. 37. Caspari, Quellen zur ältesten Geschichte des taufsymbols.
1. 66. 143/60.
- Babai (senior) ex Beth-Ainātha carmina cf. Breviarium Mossul. p. 39.
42. 47; de eo Thomas Margensis apud BO. 3, 1, 88/92.
- Babai bar Nesibinaye duo carmina: Brev. Moss. p. 41. 42.

) LA. = Lagardii *Analecta*.

Baethgen s. Fragmenta, Philoxenus, Sindban.

Balaeus chorepiscopus (c. 430). carmina: *Ephraemi*, Balaei aliorumque opera selecta ed. Overbeck. Oxf. 65 p. 249,336 et: *Wenig*, Schola syriaca (66), 160,2. Thalhofer, Bibliothek 41, 67 et 44.

Bardesanes (11. Juli 154,222) [discipulus ejus *Philippus*] de fato
[Ζεος Λαζαρος Ιωακειμης] Spic. 1—21.

cf. *Wright*, Apocryphal Acts p. 274 *Lipstius*, die apokryphen Apostelgeschichten 1, 292; *Nöldeke*, qui acta Thomae e lingua Syriaca in Graecam, non e Graeca in Syriacam translata esse censem.

— *Hahn*, Aug., *Bardesanes* gnosticus Syrorum primus hymnologus. Lips. 1819. (M. 1. 20.) —, 75.

cf. *Clark's Ante Nicene Christian Library* vol. 22, 25. *Mers.* Bardesanes (1863) 25.

Barhebraeus vide Gregorius.

Barsanumus Nisibenus cf. Brev. Moss. p. 58.

Barsumus, frater Gregorii Barhebraei vid. Greg. B. H.

[Bar Zu'bi] traité sur l'accentuation chez les Syriens orientaux par M. l'abbé Martin. Paris 77. 630. 21 autogr. pp. Fr. 3. 3. 50.

[Actes de la société philologique, tome 7, n° 1.]

Anaphora divi Basili episcopi Caesareae Cappadociae ex vetustissimo codice Syria lingua, & charactere scripto traducta per Andream Masium.

cf. Mosis Bar Cephae de Paradiso p. 235/54.

ibid.: 254,6 *Precatio Divi Basili*, qua solet operatus saeris uti apud Deum, tralata ex Syrico per eundem *Andream Masium* Bruxellianum.

[iam ante Masium tralatio a Mose Mardinensi facta impressa est, ubi? quando?] M. 7.

The tradition of the syriac church of Antioch, concerning the primacy and the prerogatives of S. Peter and of his successors the roman pontiffs. by the most rev. Cyril Benham Benni, syriac archbishop of Mossul (Niniveh). translated, under the direction of the author, by the rev. Joseph Gagliardi. London, Burns 71.

M. 7.

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- Clementis romani recognitiones* syriace. *Paulus Antonius de Lagarde* edidit. Lips. [et] Lond. 61.
(M. 20.) 7. 50. 8. 10. 11. 12. 14.
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 - Hilgenfeld, A., die Briefe des römischen Clemens und ihre syrische Uebersetzung. Zfw. Th. 20, 4.
- Sancti patris nostri *Clementis romani* epistolae binae de virginitate syriace . . . edidit Joannes Theodorus Beelen. Accedunt fragmenta nonnulla exegeticci argumenti . . . nunc primum edita. Lovanii 56.
M. 5. 6. 7. 50. 8. 9. 10. 12.
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 - Syrische Bijdragen tot de Patristiek (door J. P. N. Land) I. *Clemens Romanus* de virginitate. II. Bardesanes de fato. (Overdruk uit de Godeleerde Bijdragen voor 1856/7). 80.
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- Jos. David* [chorepiscopus Mossulensis], Antiqua Ecclesiae Syro-Chaldaicae traditio de principatu Petri. Rom 1870.
- E *Danielis Salachensis* explicatione verborum selectorum Davidis Prophetae. Nestle, Gramm. Syr. 86/90.
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~~ԽԱՆ ՀՅԱՆԴԱԿ~~: LA. 201,5.
- Diodorus Tarsensis* († c. 394), excerpta: LA. 91/100.
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et Pauli*, syriace. Pitra 4, 241/9; lat. 261/71.
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W. Cureton, with a preface by *W. Wright*. London 64. 4^o. 14,
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— cf. de Lagarde, Praetermissa 90,3.

Ebediesu liber *Margaritae* de veritate christiana religionis. ibid. (2) 317/41. lat. 342/66.

— A translation of *The Jewel*, Written by Mar Abd Yeshua, Nestorian Metropolitan of Nisibis and Armenia. A. D. 1298. Appendix B. in: Badger, G. P., The Nestorians & their Rituals. London 1852. 2, p. 380/422.

— *Paradisus Eden* cf. P. Zingerle in: ZDMG. 29 (75) 496 555.

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Elias (Darensis?) vid. Johannes Tellensis (Kleyn).

Elias. III, patriarcha 1176—90. Preces inter Psalmodium 291,4.

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— grammatica: مَارِيٌّ إِلِيٌّ شَبَّهٌ A treatise on syriac grammar by Mâr(i) Eliâ of Shôbhâ edited and translated from the manuscripts in the Berlin Royal Library by Richard J. H. Gottheil. A dissertation . . . Leipzig 1886. 32. 20. 15 pp. [Introductio et capp. 1—4.] M. I. 75.

— hymni: in Cardahi 83,4.

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— des Metropoliten E. v. N. Buch vom Beweis der Wahrheit des Glaubens [aus dem Arab.] übersetzt und eingeleitet von L. Horst. Colmar 1886. 2S. 127 pp.

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— epistolae: BO. 3, 1. 272/4.

— *Sauvare, H.*, A treatise on weights and measures by Eliya, Archbishop of Nisibin.

— Journ. Roy. As. Soc. Lond. N. S. 12, 1. Suppl. to vol. 9 pp. 291/313 Written in French.

Elias Tirhanensis, grammatica cf. 1, 171.

Elias patriarcha (1615) epistola ad Fratres Minores in Alepo, BO. 3, 1. 600,1, a1 Paulum 5. ib. 602.

Elxai cf. Hitzig ZDMG. 12, 318; M. A. Levy ib. 712 sec. Ign. Stern, שְׁגָגָה (Szegedin 1858); de Lagarde, Mitteilungen 2, 363.

Ephraem Syrus († 373).

— opera omnia quae exstant graece syriace latine in sex tomos

distributa . . . nunc primum . . . e bibliotheca vaticana prodeunt syriacum textum recensuit Petrus Benedictus S. J. Romae. fol.

Tomi. 1 syriace et latine 737. 2 740. 3 743 syr. text. rec. post obitum P. Benedicti Maronitae S. J. Stephanus Evodius Assemanus. (T. 1—3 graece et latine 732/46.)

M. 150. 160. 180. 240. (voll. 3 syr. M. 70).

Ephraem Syrus († 373).

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(sh. 21.) M. 12. 16. 18.
- Die Gedichte des h. Ephräim gegen Julian den Apostaten, übersetzt von Professor Dr. G. Bickell. ZskTh. 2, 335/56.
- carmina nisibena additis prolegomenis et supplemento lexicorum syriacorum primus edidit, vertit explicavit Dr. Gust. Bickell, Lipsiae 66. (M. 16.) 8. 8. 50. 10.
- carmina selecta vide Hahn et Sieffert 1. 131.
- Eⁱ Sⁱ carminis textus syr. sec. col. bibl. Angel. ed. ac vers. et annotat. instr. [—?]. Gotting. 1837. M. 1. 20.
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- Acta ex anonymo syro excerpta: BO. 1. 25,6. 26,55 = Uhlem. 1 1/23. 2 1/27, uberius Opera 3. 23—63.
- Sⁱ Eⁱ Sⁱ Hymni et sermones quos e codd. Londiniens., Parisiens., et Oxoniens. descripsit, edidit. Latinitate donavit . . . Thomas Josephus Lamy. Mechliniae 1882. 2 voll. 4^a. M. 18. 22.
cf. Nöldeke, GGA. 82. 48. 1595,14.
- de testamento Eⁱ cf. BO. 1. 141,6.
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- Burgess, Select metrical Hymns and Homilies of Ephraem Syrus. Translated from the original Syriae, with an Introduction, and historical and critical Notes. London 1853. gr. 8? ZDMG. 10, 628. 9, 215 ff.
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- Hyminen aus dem Zweiströmeland. Dichtungen des hl. Ephrem des Syrs aus dem syrischen Urtext metrisch ins Deutsche über-

tragen und mit erklärenden Anmerkungen versehen von Carl Macke. Nebst einem Anhang. Mainz, Kirchheim, 1882. 16.
270 pp.

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 - 1. Band: Bekenntnisse u. Reden über die vier letzten Dinge.
 - 2. „ Sechsundsiebenzig Ermahnungen zur Busse.
 - 3. „ Die Tugendschule; eine Sammlung ascetischer Schriften.
 - 4. „ Die heilige Muse der Syrer.
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‘Ab̄dīšō’nis Gāzarteni carmen heptasyllabum de aequilitteris.

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CHRESTOMATHIA.

I. QUATTUOR PRIMA CAPITA GENESEOS.

CAPUT I.

١ خَيْمَةٌ خِنْدِنْهَا لِتْهَا مُبْرِهَ مُهْنَدْهَا إِنْدَنْهَا. ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠
تَسْمِهَ بَعْدَ تَسْمِهَ تَسْمِهَ لِتْهَا أَفْتَ نَهْمَهَا: ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠
لِتْهَا مُهْنَهْمَهَا كُلَّا أَفْتَ عَنْتَهَا. ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١
لِتْهَا مُهْنَهْمَهَا كُلَّا أَفْتَ عَنْتَهَا. ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١
لِتْهَا مُهْنَهْمَهَا كُلَّا أَفْتَ عَنْتَهَا. ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١
لِتْهَا مُهْنَهْمَهَا كُلَّا أَفْتَ عَنْتَهَا. ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١
لِتْهَا مُهْنَهْمَهَا كُلَّا أَفْتَ عَنْتَهَا. ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١
لِتْهَا مُهْنَهْمَهَا كُلَّا أَفْتَ عَنْتَهَا. ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١
لِتْهَا مُهْنَهْمَهَا كُلَّا أَفْتَ عَنْتَهَا. ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١
لِتْهَا مُهْنَهْمَهَا كُلَّا أَفْتَ عَنْتَهَا. ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١
لِتْهَا مُهْنَهْمَهَا كُلَّا أَفْتَ عَنْتَهَا. ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١
لِتْهَا مُهْنَهْمَهَا كُلَّا أَفْتَ عَنْتَهَا. ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١
لِتْهَا مُهْنَهْمَهَا كُلَّا أَفْتَ عَنْتَهَا. ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١
لِتْهَا مُهْنَهْمَهَا كُلَّا أَفْتَ عَنْتَهَا. ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١

بَلْ بَسِّا مُخْمِدًا : ۚ ۱۰ ۗ حَمْ ۝ لَهُمْ لَمْ خِمِدَا
 إِنْكَأْ : ۖ لَمْ خِلْمَأْ بَدْنَا حَمْ مَقْدِفَا . ۗ سِّا لَهُمْ بِمَيْفِنْ .
 ۱۱ ۖ أَمْنَهُ لَهُمْ : ۖ لَغَصْبَرْ إِنْكَأْ بَجْوَأْ كَعْضَنْ بَعْدَنْ رَنْكَأْ ۙ ۱۵
 كَبِيشَه . ۖ أَمْكَنْا بَعَادَأْ بَكْجَنْ فَلَاقَه كَبِيشَه :
 بِنْوَخَلَه غَه كَأْنَكَأْ : ۖ ۱۲ ۗ لَهُمْ لَعْنَه . ۖ أَفْعَلَه إِنْكَأْ
 بَجْوَأْ كَعْضَنْ بَعْدَنْ رَنْكَأْ كَبِيشَه : ۖ أَمْكَنْا بَكْجَنْ فَلَاقَه
 بِنْوَخَلَه غَه كَبِيشَه . ۖ سِّا لَهُمْ بِمَيْفِنْ . ۖ ۱۳ ۗ
 ۱۴ ۗ مَهْمَأْ لَهُمْ لَعْنَه . ۖ مَهْمَأْ بَيْكَنْدَأْ . ۖ أَمْنَهُ لَهُمْ بِمَيْفِنْ .
 ۱۵ ۗ سَهْمَأْ جَازِفَه بِمَصَنْ . ۖ كَعْجَنْه غَه مَفْصَنْ
 حَلَكَنْ : ۖ ۱۶ ۗ لَهُمْ لَعْنَه لَهُمْ لَعْنَه . ۖ كَعْجَنْه غَه مَفْصَنْ
 إِنْكَأْ : ۖ ۱۷ ۗ لَهُمْ لَعْنَه لَهُمْ لَعْنَه بَرْ قَه لَهُمْ لَعْنَه
 سَهْمَأْ دَخَنْ : ۖ ۱۸ ۗ لَهُمْ لَعْنَه بَرْ قَه لَهُمْ لَعْنَه :
 ۱۹ ۗ كَعْجَنْه غَه مَفْصَنْ : ۖ ۲۰ ۗ لَهُمْ لَعْنَه لَهُمْ لَعْنَه
 بَرْ قَه : ۖ ۲۱ ۗ لَهُمْ لَعْنَه لَهُمْ لَعْنَه لَهُمْ لَعْنَه سَهْمَأْ
 بَرْ قَه بِنْوَسَه : ۖ ۲۲ ۗ إِنْكَأْ كَلَه لَعْنَه إِنْكَأْ كَلَه بِنْوَسَه
 لَهُمْ لَعْنَه لَهُمْ لَعْنَه لَهُمْ لَعْنَه سَهْمَأْ

بِأَوْسَمْهُ مُذْكَرًا كَبِيرًا سُمْعَةً. وَعَلَى فَزْسَدًا بِنِيَّاتِهِ كَبِيرًا سُمْعَةً:
 سُمْعَةً لِلَّهِ يُمْضِي. ٢٢ وَكَثِيرُ الْفَرِيقَاتِ لِلَّهِ أَعْلَمُ كَثِيرًا سُمْعَةً:
 فَزْسَدًا سُمْعَةً: مُعْلَمَهُ مُذْكَرًا كَبِيرًا سُمْعَةً: وَجَنْسَدًا بِحَسْنَاتِهِ
 حَافِدًا. ٢٣ وَهُنَّا كَلِيلُونَ بِجَنَاحِهِ. مُعْلَمَهُ يُسْعَدُ.
 أَعْلَمُ كَلِيلًا. بِقُصْدِهِ أَفْكَارُهُ سُمْعَةً لِلَّهِ يُمْضِي خَيْرَهُ
 سُمْعَةً: سُمْعَةً بِإِفْكَارِهِ كَلِيلًا سُمْعَةً: ٢٤ وَهُنَّا كَلِيلُونَ
 لِلَّهِ سُمْعَةً بِأَفْكَارِهِ كَلِيلًا سُمْعَةً: وَجَنْسَدًا كَلِيلًا سُمْعَةً:
 قَسْمًا بِأَفْكَارِهِ كَلِيلًا سُمْعَةً: ٢٥ سُمْعَةً لِلَّهِ يُمْضِي. ٢٦ أَعْلَمُ
 لِلَّهِ: تَذَمِّنُ إِنَّمَا عَوْنَاحُهُ أَمْرٌ يُمْضِي. وَتَمْكِيدُهُ
 خَلْقُهُ مُعْلَمَهُ: وَجَنْسَدًا يُمْضِي. وَجَنْسَدُهُ وَجَنْسَدُهُ
 سُمْعَةً بِأَفْكَارِهِ: وَجَنْسَدُهُ قَسْمًا بِفَسْدٍ لَّا يُفْكَرُ. ٢٧ سُمْعَةً
 لِلَّهِ لَبِيلًا خَرْدَمَهُ: خُوكَلَهُ جَنْتَهُ جَنْسَهُ: فَجَنْهُ وَلَعْنَهُ
 حَنْهُ أَنْفَهُ: ٢٨ وَجَنْهُ أَنْفَهُ جَنْتَهُ: أَعْلَمُهُ لَهُنَّهُ جَنْتَهُ:
 جَنْهُ سُمْعَةً: مُعْلَمَهُ إِفْكَارُهُ وَجَنْسَدُهُ: مُكَلَّمَهُ خَلْقُهُ
 مُعْلَمَهُ: وَجَنْسَدًا يُمْضِي: وَجَنْسَدُهُ وَجَنْسَدُهُ سُمْعَةً
 بِفَسْدِهِ لَّا يُفْكَرُ. ٢٩ أَعْلَمُهُ لَهُنَّهُ: لَهُنَّهُ كَلِيلُهُ كَلِيلُهُ
 كَلِيلُهُ كَلِيلُهُ بِأَفْكَارِهِ يُمْضِي فَوْقَهُ لَّا يُفْكَرُ كَلِيلُهُ إِفْكَارُهُ:
 كَلِيلُهُ: تَهَوَّلَ عَنْ أَعْمَالِهِ: كَلِيلُهُ سُمْعَةً بِيُجْزِئُهُ:
 كَلِيلُهُ فَزْسَدًا يُمْضِي: كَلِيلًا فَسْدَهُ لَّا يُفْكَرُ إِفْكَارُهُ

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بِأَمْدَنْهُ نَعْمَلْ سَدَّاً: بِجَلْهِ بَزْعَهُ يَكْسِنْ كَمَا يَهْكَلَهُ
بِأَمْدَنْهُ ٣١ مَسَّاً لَمَّا بَلَّهُ فَيَلْهُ: مَسَّاً نَبْطَهُ
55 مَفْنَهُ: مَسَّاً فَضَّلَهُ بَلَّهُ مَدْمَهُ بَهْدَهُ.

C A P U T II.

فَعِيلَهُ عِيجَنْهُ بَرْجَنْهُ: وَجْلَهُ بَنْلَهُفُونْ.
١ وَغِيلَهُ كَلْهُ بَشَنْهُهُ كَلْهُهُ، أَنْتَهُهُ، بَحْتَهُ.
وَغِيلَهُ كَلْهُ بَشَنْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ
بَحْتَهُ، أَنْتَهُهُ، بَشَنْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ
بَحْتَهُ. ٢ وَبَنْهُهُ كَلْهُهُ لَهَنْهُهُ كَلْهُهُ كَلْهُهُ
بَهْلَهُهُ. ٣ وَبَنْهُهُ كَلْهُهُ لَهَنْهُهُ كَلْهُهُ كَلْهُهُ
بَهْلَهُهُ. ٤ وَبَنْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ
بَهْلَهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ
بَهْلَهُهُ. ٥ وَبَنْلَهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ
بَهْلَهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ
بَهْلَهُهُ. ٦ وَبَنْلَهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ
بَهْلَهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ
بَهْلَهُهُ. ٧ وَبَنْلَهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ
بَهْلَهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ
بَهْلَهُهُ. ٨ وَبَنْلَهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ
بَهْلَهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ
بَهْلَهُهُ. ٩ وَبَنْلَهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ
بَهْلَهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ كَلْهُهُ
بَهْلَهُهُ. ١٠

٦ مَنْجِلَةَ فَلِمَّا كَانَ لِيْلَةُ الْأَذْكَارِ: وَبِحَمْرَةِ
 لِيْلَةِ [لَا] حَلَّتْ أَقْرَبَ لِيْلَةَ الْأَذْكَارِ: فَلِمَّا كَانَ لِيْلَةُ الْأَذْكَارِ
 لَيْلَةُ جَمْعِ الْأَذْكَارِ: فَنَفَسَ تَأْفَقَ،
 بَعْدَهُمْ رَبِيْبَةُ. فَكُلُّ أَرْجَمَ لِيَوْمِ بَشْرَى: ١٥
 كَانَ لِيْلَةُ فَرَدَادِيْفَرَادِيْهِ لِيَوْمِ صَبَرَةِ: صَفَرَ
 كَانَ لِيْلَةُ زَلْكَلِيْهِ. ٩ وَكُلُّ لَيْلَةِ الْأَذْكَارِ كَانَ
 لِيْلَةُ حَلَّ أَبْلَمَ زَوْلَكَلِيْلَهُ لِيَسَارِهِ: وَغَصَبَ
 لِيَسَارِهِ: وَأَبْلَمَ زَبِيْنَهُ زَبِيْنَهُ تَبَرِيْخَهُ لِيَسَارِهِ:
 وَأَبْلَمَ زَبِيْنَهُ زَبِيْنَهُ وَلِيَسَارِهِ فَرَدَادِيْفَرَادِيْهِ: ٢٠
 تَبَرِيْخَهُ كَانَ لِيْلَةُ لِيَسَارِهِ لِيَسَارِهِ:
 وَبَعْدَ كُلِّ لَيْلَةِ كَوْكَدِيْهِ لَيْلَةُ زَعْبَنِ: ١١ تَبَرِيْخَهُ زَبِيْنَهُ
 قَبْعَنِ: كَمْ كَمْ زَعْبَنِ لِحَلْقَهُ زَعْبَنِ زَسَهُبَلَهُ: زَسَهُبَلَهُ
 كَلَهُ: كَلَهُ: كَلَهُ: كَلَهُ: ١٢ كَوْكَدِيْهُ زَعْبَنِ، زَعْبَنِ
 زَعْبَنِ: كَمْ كَمْ زَعْبَنِ زَعْبَنِ. فَعَدَدَهُ زَعْبَنِ ١٣
 زَعْبَنِ لِيَسَارِهِ كَمْ كَمْ زَعْبَنِ. كَمْ كَمْ زَعْبَنِ: ٢٤ زَعْبَنِ لِيَسَارِهِ

١٤. ^{בְּגִיל} ^{בְּמַלְכָה} ^{רַקְעָנִים} ^{וְבְנֵי} ^{תְּמִימָה} : ^{בְּגִיל} ^{בְּמַלְכָה} ^{בְּמַלְכָה} ^{לְמִלְחָמָה} ^{לְמִלְחָמָה}
 ١٥. ^{בְּגִיל} ^{בְּמַלְכָה}
 ١٦. ^{בְּמַלְכָה}
 ١٧. ^{בְּמַלְכָה}
 ١٨. ^{בְּמַלְכָה}
 ١٩. ^{בְּמַלְכָה}
 ٢٠. ^{בְּמַלְכָה} ^{בְּמַלְכָה}

וְלֹא
בְּמַלְכָה

وَلِحَلْمَهْ بَعْدَهْ لَمْ يَرْجِعْ
 وَكُلْمَهْ وَلِحَلْمَهْ مَهْ ٢١. وَكُلْمَهْ وَلِحَلْمَهْ
 يَلْمَهْ بَلْ كَلْمَهْ فَرِيْدَهْ: وَلِصَبَّهْ سَهْ ٤٥
 كَلْمَهْ: وَلِصَبَّهْ كَلْمَهْ وَلِصَبَّهْ
 كَلْمَهْ وَلِصَبَّهْ كَلْمَهْ كَلْمَهْ وَلِصَبَّهْ
 كَلْمَهْ ٢٣ وَلِصَبَّهْ كَلْمَهْ كَلْمَهْ
 كَلْمَهْ: وَلِصَبَّهْ كَلْمَهْ كَلْمَهْ
 كَلْمَهْ كَلْمَهْ وَلِصَبَّهْ ٢٤. كَلْمَهْ كَلْمَهْ كَلْمَهْ
 وَلِصَبَّهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ ٥٠
 كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ
 كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ

جَهَنَّمَهْ: كَلْمَهْ كَلْمَهْ كَلْمَهْ

CAPUT III.

١. كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ
 كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ
 كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ كَلْمَهْ

لَهُمْ. بِهِ فَلَوْلَى إِنْدِنَا بِجَعْزِيْمَّا عَذَّفَ تَأْبِيْهَا.
^٣ هَبَّهِ فَلَوْلَى إِنْدِنَا بِجَعْزِيْدَهِ بِعَزِيْمَّا أَمْنَهُ لَهُمْ
^٤ لَا يَأْكُلُهُ مَلَهُ مَلَهُ لَهُمْ كَهُ لَهُمْ لَهُمْ
^٥ هَاجِزَ سَعَهَا لَلَّاهَا لَهُمْ لَهُمْ لَهُمْ^٦ لَهُمْ
^٧ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ
^٨ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ
^٩ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ
^{١٠} لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ
^{١١} لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ
^{١٢} لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ
^{١٣} لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ
^{١٤} لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ
^{١٥} لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ
^{١٦} لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ
^{١٧} لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ
^{١٨} لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ
^{١٩} لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ
^{٢٠} لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ

لَهُ لِسْمًا. لَا بُجُونَيْنَةٌ ۖ لَكَمْ أَيْدِيْهُ مِنْ مَكَّةَ
 مَكَّةَ مَعَهُ عَلَهُ سَمَاءُ يَوْمَهُ ۖ مَكَّةَ فَرَسَّهُ ۖ
 مَكَّةَ يَأْبَعُهُ ۖ مَعْنَى مَقْعِدَهُ ۖ مَكَّةَ ۖ^{۱۵}
 إِشْرَاعَ صَلَّى نَالَهُ ۖ صَبَّهُ أَفْكَرَ كَمَّكَةَ ۖ لَهُ دَيْرَهُ
 فَمُرَءَ أَيْدِيْهُ مَكَّةَ ۖ مَكَّةَ مَعَهُ ۖ^{۱۶} مَكَّةَ أَعْنَى مَكَّةَ
 إِشْرَاعَ طَاجِيفَ مَكَّةَ تَقْدِيمَهُ ۖ مَكَّةَ أَكْبَرَ كَمَّا
 مَكَّةَ ۖ مَكَّةَ يَبْغُونَهُ ۖ مَكَّةَ ۖ^{۱۷} مَكَّةَ
 أَعْنَى لَا بُمُّكَدَّهَ مَكَّةَ ۖ يَالَّا بُمُّكَدَّهَ ۖ وَأَمْكَدَهُ مَعَهُ
 بِعَصَبَتِهِ ۖ وَأَمْكَنَهُ بَرْ كَرَ ۖ يَأْبَعُهُ عَنْهُ ۖ كَمْأَنَ ۖ أَفْكَرَ
 مَكَّةَ كَبُرَهُ ۖ مَكَّةَ يَأْجِلِيهُ ۖ مَعَهُ مَعْنَى ۖ^{۱۸} مَعْنَى
 بِرْ قَبَوْلَةَ ۖ كَمَّا كَرَ ۖ يَأْعَدُهُ ۖ^{۱۹} كَمَّا بِسْعَلَةَ ۖ مَكَّةَ
 وَأَعْمَزَ يَأْبَعُهُ لِسْمًا ۖ كَمَّا بِنَفْعَهُ ۖ لَأَذْكَرَ بِمَكَّةَ
 يَبْرِعْجَةَ ۖ مَكَّةَ بِلَهُ أَيْدِيْهُ مَكَّةَ مَعَهُ ۖ^{۲۰}
 أَبْرَلَ مَكَّةَ يَالَّا نَالَهُ سَمَاءً ۖ مَكَّةَ يَوْمَهُ إِمَّا بَسَّا
 بِسَهَ ۖ^{۲۱} مَكَّةَ مَنْهُمَا لَهُ لَاهِلَّ مَلَكَهُ شَفَعَنْهُ مَتَّمَدَهُ
 بِمَكَّهُمَا وَأَكْثَرَ أَدَعَ ۖ^{۲۲} مَأْعِنَهُ مَنْهُمَا لَهُ ۖ أَبْرَلَ
 أَمْرَهُ سَبَقَهُ ۖ كَمْبَرَلَّ بِجَاهَ جَهَمَّهُ ۖ تَمَّا بِكَعْدَهُ
 لَهُمَّهُ إِمَّهُهُ بِلَهُهُ أَدَعَ جَهَنَّمَهُ ۖ مَسْتَانَهُ ۖ مَنَاجِيَهُ
 هَلِيَهُ كَمَّهُهُ ۖ^{۲۳} مَعْبُرَهُهُ مَنْهُمَا لَهُمَّهُ عَنْهُ مَسْلَهُ بِكَبِيرَهُ
 كَمَّهُكَسَ أَذْنَانَهُ لَهُنَّهُ [عَنْهُ تَمَّهُهُ].^{۲۴} مَأْفَعَهُهُ مَنْهُمَا

۴۵ لَهُنَّا مُدْبِرُونَ. إِنَّ مُبْتَدِئَكُمْ هُمْ بَنِي إِسْرَائِيلَ
جِئْنَا بِكُمْ بِعِزْمَةٍ كَفِيلَةٍ أَوْ فَسَادًا إِذَا دَسْتَاهُ

CAPUT IV.

(Secundum codicem Ambrosianum seculi fere sexti.)

۱ كَلِيلٌ مُكْبِرٌ . وَكَثِيرٌ رَّاسٌ سَجَدَ لِهُنَّا رَبِّهِنَّا^۱
مُكْفِرٌ لَهُنَّا^۲ . وَكَثِيرٌ رَّاسٌ مُكْفِرٌ . فَمَنْ كَفَرَ
لَهُنَّا . وَكَثِيرٌ رَّاسٌ كَفِيلٌ . وَكَثِيرٌ رَّاسٌ
أَوْ فَسَادٌ^۳ . وَكَثِيرٌ رَّاسٌ فَلَسَادٌ^۴ . وَكَثِيرٌ رَّاسٌ
لَهُنَّا . وَكَثِيرٌ رَّاسٌ كَفِيلٌ . وَكَثِيرٌ رَّاسٌ
۵ كَفِيلٌ لَهُنَّا . وَكَثِيرٌ رَّاسٌ كَفِيلٌ . وَكَثِيرٌ رَّاسٌ
أَوْ فَسَادٌ^۵ . وَكَثِيرٌ رَّاسٌ كَفِيلٌ . وَكَثِيرٌ رَّاسٌ
لَهُنَّا . وَكَثِيرٌ رَّاسٌ كَفِيلٌ . وَكَثِيرٌ رَّاسٌ
۱۰ كَفِيلٌ لَهُنَّا . وَكَثِيرٌ رَّاسٌ كَفِيلٌ . لَهُنَّا كَفِيلٌ^۶ . وَكَثِيرٌ
كَفِيلٌ^۷ . وَكَثِيرٌ رَّاسٌ كَفِيلٌ . لَهُنَّا كَفِيلٌ^۸ .
مُخْلِلٌ . وَكَثِيرٌ رَّاسٌ كَفِيلٌ . لَهُنَّا كَفِيلٌ^۹ .
۱۵ كَفِيلٌ^{۱۰} . وَكَثِيرٌ رَّاسٌ كَفِيلٌ . لَهُنَّا كَفِيلٌ^{۱۱} . وَكَثِيرٌ رَّاسٌ كَفِيلٌ^{۱۲} .

תְּבִשֵּׁת אֶת כָּל־עַמְּךָ וְאֶת־לְפָנֶיךָ⁹. וְמִלְּפָנֶיךָ
 יְהוָה יְהוָה תְּבִשֵּׁת. כָּל־עַמְּךָ לְפָנֶיךָ. וְיְהוָה
 תְּבִשֵּׁת כָּל־עַמְּךָ. תְּבִשֵּׁת יְהוָה¹⁰. וְיְהוָה
 תְּבִשֵּׁת כָּל־עַמְּךָ. וְיְהוָה תְּבִשֵּׁת לְפָנֶיךָ¹¹. וְיְהוָה תְּבִשֵּׁת כָּל־עַמְּךָ. וְיְהוָה תְּבִשֵּׁת
 כָּל־עַמְּךָ מִבְּלִילָה וְמִבְּשִׁיבָּה. וְיְהוָה תְּבִשֵּׁת כָּל־עַמְּךָ²⁰
 לְפָנֶיךָ וְיְהוָה תְּבִשֵּׁת כָּל־עַמְּךָ¹². וְיְהוָה תְּבִשֵּׁת
 כָּל־עַמְּךָ וְיְהוָה תְּבִשֵּׁת כָּל־עַמְּךָ וְיְהוָה תְּבִשֵּׁת
 כָּל־עַמְּךָ וְיְהוָה תְּבִשֵּׁת כָּל־עַמְּךָ¹³. וְיְהוָה
 תְּבִשֵּׁת כָּל־עַמְּךָ וְיְהוָה תְּבִשֵּׁת כָּל־עַמְּךָ¹⁴. וְיְהוָה תְּבִשֵּׁת
 כָּל־עַמְּךָ וְיְהוָה תְּבִשֵּׁת כָּל־עַמְּךָ²⁵. וְיְהוָה תְּבִשֵּׁת
 כָּל־עַמְּךָ וְיְהוָה תְּבִשֵּׁת כָּל־עַמְּךָ וְיְהוָה תְּבִשֵּׁת
 כָּל־עַמְּךָ וְיְהוָה תְּבִשֵּׁת כָּל־עַמְּךָ¹⁵. וְיְהוָה
 תְּבִשֵּׁת כָּל־עַמְּךָ וְיְהוָה תְּבִשֵּׁת כָּל־עַמְּךָ¹⁶. וְיְהוָה תְּבִשֵּׁת
 כָּל־עַמְּךָ וְיְהוָה תְּבִשֵּׁת כָּל־עַמְּךָ¹⁷. וְיְהוָה תְּבִשֵּׁת כָּל־עַמְּךָ
 כָּל־עַמְּךָ. וְיְהוָה תְּבִשֵּׁת כָּל־עַמְּךָ וְיְהוָה תְּבִשֵּׁת
 כָּל־עַמְּךָ וְיְהוָה תְּבִשֵּׁת כָּל־עַמְּךָ¹⁸. וְיְהוָה תְּבִשֵּׁת
 כָּל־עַמְּךָ וְיְהוָה תְּבִשֵּׁת כָּל־עַמְּךָ³⁵.

יתנ"מ כל מה שיב למלון פירנשטיין¹⁹. למלון פירנשטיין
 תם. עתה אנטוניו ג'וזפה קומינטַן²⁰ למטה,
 מלון ג'ז'ר אנטוניו קומינטַן. מטה ג'וזפה קומינטַן²¹ מטה.
 40. אנטוניו ג'וזפה קומינטַן למלון ג'וזפה קומינטַן.
 מלון ג'וזפה קומינטַן. ג'וזפה קומינטַן²²
 ג'וזפה קומינטַן. אנטוניו ג'וזפה קומינטַן.
 ג'וזפה קומינטַן למלון ג'וזפה קומינטַן²³
 ג'וזפה קומינטַן. ג'וזפה קומינטַן. ג'וזפה קומינטַן.
 45. מלון ג'וזפה קומינטַן. ג'וזפה קומינטַן.
 ג'וזפה קומינטַן. ג'וזפה קומינטַן.
 מלון ג'וזפה קומינטַן. אנטוניו ג'וזפה קומינטַן²⁴.
 אנטוניו ג'וזפה קומינטַן.
 אנטוניו ג'וזפה קומינטַן. אנטוניו ג'וזפה קומינטַן²⁵.
 אנטוניו ג'וזפה קומינטַן. אנטוניו ג'וזפה קומינטַן.
 אנטוניו ג'וזפה קומינטַן. אנטוניו ג'וזפה קומינטַן.
 50. אנטוניו ג'וזפה קומינטַן. אנטוניו ג'וזפה קומינטַן.
 אנטוניו ג'וזפה קומינטַן. אנטוניו ג'וזפה קומינטַן.

II. EVANGELII MATTHAEI CAPUT QUINTUM.

[ex editione Americana, supra nr. 65 c].

۱ خَذْ بَنْجَارَةَ بَعْدَ لِيَقْتَنَهْ : هِيلَمْ لِهِبْزَارَةَ
 ۲ خَذْ بَنْجَارَةَ : مِنْجَارَةَ لِهِبْزَارَةَ ، تَكْتَلَهْ لِهِبْزَارَةَ
 ۳ فَلَمْ يَرْجِعْ إِلَيْهِ مُنْجِلَهْ لِهِبْزَارَةَ .
 ۴ لِهِبْزَارَةَ لِهِبْزَارَةَ يَبْلِغَهْ
 ۵ لِهِبْزَارَةَ لِهِبْزَارَةَ يَمْلِأَهْ
 ۶ لِهِبْزَارَةَ لِهِبْزَارَةَ يَفْعِمَهْ
 ۷ لِهِبْزَارَةَ يَصْنَعُهْ لِهِبْزَارَةَ
 ۸ لِهِبْزَارَةَ يَسْتَهْلِكُهْ لِهِبْزَارَةَ .
 ۹ لِهِبْزَارَةَ لِهِبْزَارَةَ عَلَاهْ : يَبْتَلِيَهْ ، تَكْتَلَهْ
 ۱۰ لِهِبْزَارَةَ لِهِبْزَارَةَ يَفْرَغُهْ يَهْلِلَهْ
 ۱۱ لِهِبْزَارَةَ لِهِبْزَارَةَ يَعْلَمُهْ : يَأْتِيَهْ

لجفه / ١١
 لجفه / ١٢
 لجفه / ١٣
 لجفه / ١٤
 لجفه / ١٥
 لجفه / ١٦
 لجفه / ١٧

لجفه / ١٨
 لجفه / ١٩
 لجفه / ٢٠
 لجفه / ٢١
 لجفه / ٢٢
 لجفه / ٢٣
 لجفه / ٢٤
 لجفه / ٢٥
 لجفه / ٢٦
 لجفه / ٢٧
 لجفه / ٢٨
 لجفه / ٢٩
 لجفه / ٣٠
 لجفه / ٣١
 لجفه / ٣٢
 لجفه / ٣٣
 لجفه / ٣٤
 لجفه / ٣٥
 لجفه / ٣٦
 لجفه / ٣٧
 لجفه / ٣٨
 لجفه / ٣٩
 لجفه / ٤٠
 لجفه / ٤١
 لجفه / ٤٢
 لجفه / ٤٣
 لجفه / ٤٤
 لجفه / ٤٥
 لجفه / ٤٦
 لجفه / ٤٧
 لجفه / ٤٨
 لجفه / ٤٩
 لجفه / ٥٠

تَبَرِّعٌ لَمْ يَأْتِ فَمَنْ يَعْلَمُ
 مَنْ يَأْتِي لَهُ لِحَمْرٍ 18 30
 وَيَنْتَهُ مَنْ يَجْعَلُهُ مَنْ يَأْتِي
 هَذِهِ لَمْ يَأْتِ بِهِ تَحْكِيمٌ لَمْ يَأْتِ
 يَوْمٌ 19 حَلَقَ وَيَعْزِزُهُ قَدْرٌ بَشَرٌ يَأْتِي
 لَمْ يَأْتِ بِهِ وَبِلِفَادَةٍ لِبِلِفَادَةٍ سَرِيعٌ
 يَوْمٌ 35 يَأْتِي دَخْلَفَهُ وَيَعْدِيَهُ حَلَقَ وَيَعْزِزُهُ وَبِلِفَادَةٍ
 وَبِلِفَادَةٍ 20 يَأْتِي دَخْلَفَهُ وَيَعْدِيَهُ
 لَمْ يَأْتِ بِهِ لَمْ يَأْتِ بِهِ لَمْ يَأْتِ بِهِ
 بَشَرٌ يَأْتِي دَخْلَفَهُ وَيَعْدِيَهُ لَمْ يَأْتِ
 لِبِلِفَادَةٍ وَيَعْدِيَهُ 21 دَخْلَفَهُ وَيَعْدِيَهُ
 لَفَتَّافٌ 40 لَفَتَّافٌ لَمْ يَأْتِ بِهِ وَبِلِفَادَةٍ حَبِيبٌ
 لَبِلِفَادَةٍ 22 لَمْ يَأْتِ بِهِ وَبِلِفَادَةٍ لَمْ يَأْتِ
 وَبِلِفَادَةٍ يَأْتِي لَمْ يَأْتِ بِهِ حَبِيبٌ 39
 لَبِلِفَادَةٍ وَبِلِفَادَةٍ لَمْ يَأْتِ بِهِ حَبِيبٌ

وَبِهِ بَدَأَتْنَا : وَلَمْ يَأْتِ فِيْنُو يَعْلَمُ
 تَكْبِيرَنِ ٢٥ / أَبْرَاهِيمَ وَبِهِ بَدَأَتْنَا مُجْعَلَةَ الْمُعْلَمَ ٦٠
 فَسَمِّمَ عَذْبَ الْمُنْتَمِمَ : فَصَدَّقَ لَمَعَ الْمُنْتَمِمَ وَبِهِ بَدَأَتْنَا
 تَكْبِيرَنِ ٢٦ / أَبْرَاهِيمَ وَلَمْ يَأْتِ فِيْنُو يَعْلَمُ سَلْكَتْنِيْنَ
 وَلَمْ يَأْتِ فِيْنُو : وَلَمْ يَأْتِ فِيْنُو فِيْنُو يَعْلَمُ سَلْكَتْنِيْنَ
 ٣١ / أَبْرَاهِيمَ وَلَمْ يَأْتِ فِيْنُو وَلَمْ يَأْتِ فِيْنُو حَسْبَنَيْنَ
 ٣٢ / أَبْرَاهِيمَ وَلَمْ يَأْتِ فِيْنُو لَمَعَ الْمُنْتَمِمَ : وَلَمْ
 ٦٥ / يَأْتِ فِيْنُو وَلَمْ يَأْتِ فِيْنُو لَمَعَ الْمُنْتَمِمَ وَلَمَعَ الْمُنْتَمِمَ
 لَمَعَ الْمُنْتَمِمَ : وَلَمْ يَأْتِ فِيْنُو عَصْفَلَةَ الْمُنْتَمِمَ
 ٣٣ / أَبْرَاهِيمَ وَلَمْ يَأْتِ فِيْنُو لَفَرَتْنِيْنَ لَفَرَتْنِيْنَ : وَلَمْ
 ٦٧ / يَأْتِ فِيْنُو سَلْكَتْنِيْنَ : وَلَمْ يَأْتِ فِيْنُو لَفَرَتْنِيْنَ
 ٣٤ / أَبْرَاهِيمَ وَلَمْ يَأْتِ فِيْنُو لَفَرَتْنِيْنَ : وَلَمْ يَأْتِ فِيْنُو
 ٧٠ / لَفَرَتْنِيْنَ لَفَرَتْنِيْنَ : وَلَمْ يَأْتِ فِيْنُو لَفَرَتْنِيْنَ : وَلَمْ يَأْتِ فِيْنُو
 ٣٥ / أَبْرَاهِيمَ وَلَمْ يَأْتِ فِيْنُو لَفَرَتْنِيْنَ : وَلَمْ يَأْتِ فِيْنُو
 ٦٩ / لَفَرَتْنِيْنَ لَفَرَتْنِيْنَ : وَلَمْ يَأْتِ فِيْنُو لَفَرَتْنِيْنَ : وَلَمْ يَأْتِ فِيْنُو
 ٣٦ / أَبْرَاهِيمَ وَلَمْ يَأْتِ فِيْنُو لَفَرَتْنِيْنَ : وَلَمْ يَأْتِ فِيْنُو لَفَرَتْنِيْنَ

حَلَّ رِيحَفُوسْ أَنْتَ لِيَحْبِبْنَا بِمَوْجَاتِهِ سَرَّانْ
 75 وَضَفَعْهُ أَنْدَهْتَهُمْ أَنْتَ مِنْ سَهْلَنْ ٣٧ أَلْأَرْكُونْ
 يَنْلَبِحْهُمْ أَنْتَ لِيَلْهَمْنَا بِمَوْجَاتِهِ سَرَّانْ
 ٣٨ عَنْجَنْهُمْ
 وَزَيْلَهُمْ أَنْتَ مَنْ تَبَعَّدْنَا مَنْهُ ٣٩ لِجَفْهُمْ
 ٤٠ مَصْبَحْهُمْ لِهَمْبَلْتَهُمْ أَنْتَ لِيَلْهَمْنَا بِمَوْجَاتِهِ سَرَّانْ
 بَلْ قَنْهُ وَبَحْبَتْهُمْ بَلْ قَنْهُ لِهَمْبَلْتَهُمْ
 ٤١ مَنْهُ زَيْلَهُمْ زَيْلَهُمْ ٤٢ مَنْهُ زَيْلَهُمْ
 حَلْلَهُمْ لِهَمْبَلْتَهُمْ بَلْ قَنْهُ لِهَمْبَلْتَهُمْ
 حَلْلَهُمْ لِهَمْبَلْتَهُمْ بَلْ قَنْهُ لِهَمْبَلْتَهُمْ
 ٤٣ عَنْجَنْهُمْ وَزَيْلَهُمْ زَيْلَهُمْ ٤٤ مَنْهُ زَيْلَهُمْ
 لِقَنْهُمْ فَهَبْهُ لِجَلْلَهُمْ لِقَنْهُمْ مَنْهُ زَيْلَهُمْ
 أَنْتَ لِجَفْهُمْ أَنْسِهُ لِجَلْلَهُمْ لِقَنْهُمْ مَنْهُ زَيْلَهُمْ

لَهُمْ يَلْجَأُونَ لِجَنَاحِهِمْ : فَيَرِدُوا وَيَعْقِبُونَ لَهُمْ رَفِيقَهُمْ
 لِجَنَاحِهِمْ : وَبِئْرَهُمْ بَلْيَمْ وَرَبِيعَهُمْ لِجَنَاحِهِمْ خَصَّلِيلَهُمْ 90
 وَزَرْبَلَهُمْ لِجَنَاحِهِمْ : ٤٥ أَبْغَلَهُمْ رَوْكَلَهُمْ سَنَتَهُمْ،
 وَرَبِيعَهُمْ وَبَلْيَمَهُمْ : وَرَبِيعَهُمْ يَعْلَمُهُمْ بَلْيَمَهُمْ
 بَلْيَمَهُمْ وَبَلْيَمَهُمْ : وَبَلْيَمَهُمْ يَعْلَمُهُمْ بَلْيَمَهُمْ
 وَبَلْيَمَهُمْ لِجَنَاحِهِمْ ٤٦ : لَهُمْ يَسْبِبُونَهُمْ لِجَنَاحِهِمْ
 وَبَلْيَمَهُمْ لِجَنَاحِهِمْ : مَنْ هُمْ أَحَدُهُمْ وَأَبْغَلُهُمْ لِجَنَاحِهِمْ ٩٥
 وَبَلْيَمَهُمْ لِجَنَاحِهِمْ : تَرِكَهُمْ وَأَنْتَهُمْ خَلْبَهُمْ ٤٧
 وَبَلْيَمَهُمْ تَلْلَهُمْ وَأَنْتَهُمْ خَلْسَهُمْ : مَنْ هُمْ
 يَنْهَا خَلْبَهُمْ وَأَنْتَهُمْ ٤٨ : لَهُمْ وَأَنْتَهُمْ يَنْهَا خَلْبَهُمْ
 وَأَنْتَهُمْ خَلْبَهُمْ ٤٩ : لَهُمْ وَأَنْتَهُمْ يَنْهَا خَلْبَهُمْ
 وَأَنْتَهُمْ خَلْبَهُمْ ٥٠ : لَهُمْ وَأَنْتَهُمْ خَلْبَهُمْ ١٠٠

III. VITAE PROPHETARUM.

(E tribus codicibus Musei Britannici.)

וְאַתָּה תֹּאמֶר לִבְנֵי יִשְׂרָאֵל כִּי־
 כִּי־... וְאַתָּה תֹּאמֶר לִבְנֵי יִשְׂרָאֵל
 . שְׁאַל־יְהוָה אֱלֹהֵינוּ אֲלֵינוּ
 וְאַתָּה תֹּאמֶר לִבְנֵי יִשְׂרָאֵל
 5 גַּם־אַתָּה תֹּאמֶר לִבְנֵי יִשְׂרָאֵל
 : כִּי־... וְאַתָּה תֹּאמֶר לִבְנֵי יִשְׂרָאֵל
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 10 כִּי־... וְאַתָּה תֹּאמֶר לִבְנֵי יִשְׂרָאֵל
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 . כִּי־... וְאַתָּה תֹּאמֶר לִבְנֵי יִשְׂרָאֵל
 15 כִּי־... וְאַתָּה תֹּאמֶר לִבְנֵי יִשְׂרָאֵל

נומינ גראטיאו סטטוס סטטוס גראטיאו. קווילו
 גראטיאו פלטינ גראטיאו ל. גראטיאו סטטוס.
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 טנטו. גראטיאו גראטיאו גראטיאו, גראטיאו, קווילו
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 የመስጠት ተስኗል የጥሩ ተስኗል ተስኗል . ተስኗል
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 ተስኗል . የጥሩ ተስኗል ተስኗል ተስኗል
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ساری کے سوچے میں ملے۔ ہمیں اور پرانے میں
 اور پرانے نے پرانے سوچے کے لئے... میں فی
 80 افسوس، اسے اپنے کام اور کام کے لئے۔ ایسا
 ایسا کام کیا کہ اسے اپنے کام میں اور
 اپنے کام کے لئے اپنے کام کے لئے۔ ایسا
 کام کیا کہ اسے اپنے کام کے لئے اپنے کام
 افسوس اور اپنے کام کے لئے اپنے کام
 85 افسوس اور اپنے کام کے لئے اپنے کام
 90 افسوس اور اپنے کام کے لئے اپنے کام
 95 افسوس اور اپنے کام کے لئے اپنے کام

سونپتے دیکھیں۔

سونپتے دیکھیں۔

ଏମେହି ଏମିଲାର୍ଗା ଅନ୍ଧାଳ୍ପି ତା ପାଇ
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120 ଏମିଲାର୍ଗାରୁ ଚାର ଲେଖନ କମଳାର୍ଗା
. ଏମିଲାର୍ଗା ଫିଲ୍ମର୍

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130 ଏଠି ଏଠି ଏଠି . ଏଠି , ଏଠି ଏଠି ଏଠି
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କାହିଁ

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ଅଳ୍ପ କଲୁମ କିମ୍ବା କିମ୍ବା . ଏହା ରହିବା କିମ୍ବା ଏହା
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160 ଏହା କିମ୍ବା ଏହା କିମ୍ବା କିମ୍ବା . ଏହା କିମ୍ବା ଏହା
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170 ଏହା ଏହା . ଏହା ଏହା ଏହା . ଏହା ଏହା ଏହା , ଏହା ଏହା
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175 ଏହା ଏହା ଏହା . ଏହା ଏହା ଏହା . ଏହା ଏହା ଏହା

जे जारे तो अपने लिए बहुत सुख
मिला. वह काम करने के लिए जारे थे.

200

जोन ली बीक

उ . काम करने , उपभोग करने वाला
एक अच्छा व्यक्ति है. जब वे ली
की ने जो इस बात को अवश्यक माना
था उसी काम करने का लिया था उसी व्यक्ति
205 . वाले

जोन ली ने अपने लिए बहुत सुख
दिया. जो ली की लाली वह अपने
ने अपने लिए दिया था वह अपने लाली
210 ने उसे अपने लिए दिया था वह अपने लाली
. व्यक्ति अपने लाली का अपना लाली

. लाली

लाली जोन ली की लाली , उपभोग लाली
में बहुत अच्छी व्यक्ति थी. जोन ली लाली की
215 व्यक्ति अपने लाली

. लाली

जो लाली , उपभोग लाली उन लाली

עַתָּה אֶתְנִיחַתְּךָ לְבָבֵךְ .
אֲמֹתָךְ תְּהִגְּרֵבָבָה . בְּזַעַם
לְבָבְךָ תְּהִגְּרֵבָבָה . אֲמֹתָךְ
... אֲמֹתָךְ תְּהִגְּרֵבָבָה : גַּמְבָּר 220
גַּמְבָּר : אֲמֹתָךְ תְּהִגְּרֵבָבָה
גַּמְבָּר מִבְּבָבְךָ כְּבָבָה לְבָבְךָ
גַּמְבָּר תְּהִגְּרֵבָבָה .

לְבָבְךָ גַּמְבָּר מִבְּבָבְךָ לְבָבְךָ
גַּמְבָּר .

לְבָבְךָ 225

לְבָבְךָ גַּמְבָּר פְּלָשָׁה גַּמְבָּר לְבָבְךָ
גַּמְבָּר מִבְּבָבְךָ .

לְבָבְךָ גַּמְבָּר לְבָבְךָ , אֲמֹתָךְ כְּבָבָה
אֲמֹתָךְ , אֲמֹתָךְ כְּבָבָה . אֲמֹתָךְ גַּמְבָּר
... אֲמֹתָךְ תְּהִגְּרֵבָבָה . אֲמֹתָךְ גַּמְבָּר 230
אֲמֹתָךְ אֲמֹתָךְ , אֲמֹתָךְ כְּבָבָה . אֲמֹתָךְ כְּבָבָה
מִבְּבָבְךָ . אֲמֹתָךְ אֲמֹתָךְ אֲמֹתָךְ גַּמְבָּר
גַּמְבָּר אֲמֹתָךְ אֲמֹתָךְ : אֲמֹתָךְ תְּהִגְּרֵבָבָה
, אֲמֹתָךְ תְּהִגְּרֵבָבָה מִבְּבָבְךָ כְּבָבָה
. תְּהִגְּרֵבָבָה . 235

לְבָבְךָ .

מִבְּבָבְךָ גַּמְבָּר לְבָבְךָ אֲמֹתָךְ כְּבָבָה

כָּבוֹד עַל גְּבֻרָה וְעַל
לִבְנָה כָּבוֹד עַל נָשָׁה וְעַל

. טהרא

260

בְּנֵי בְּנֵי יִשְׂרָאֵל. כִּי בְּנֵי
יִשְׂרָאֵל כְּבָנָה וְבָנָה. כִּי בְּנֵי
יִשְׂרָאֵל מִתְּנִזְנִזֶּן. כִּי בְּנֵי
יִשְׂרָאֵל מִתְּנִזְנִזֶּן. כִּי בְּנֵי
יִשְׂרָאֵל, אֲמִתָּה וְאֲמִתָּה
וְאֲמִתָּה כְּבָנָה וְבָנָה וְבָנָה
וְבָנָה וְבָנָה וְבָנָה וְבָנָה. כִּי בְּנֵי 265
יִשְׂרָאֵל מִתְּנִזְנִזֶּן. אֲמִתָּה וְאֲמִתָּה
וְאֲמִתָּה כְּבָנָה וְבָנָה. כִּי בְּנֵי
וְאֲמִתָּה כְּבָנָה וְבָנָה.

. טהרא כָּבוֹד

. טהרא מִתְּנִזְנִזֶּן.

סְבִיבָה כְּבָנָה וְבָנָה. 270
כְּבָנָה כְּבָנָה וְבָנָה. כְּבָנָה
וְבָנָה כְּבָנָה וְבָנָה וְבָנָה
וְבָנָה. כְּבָנָה וְבָנָה וְבָנָה
וְבָנָה וְבָנָה וְבָנָה. כְּבָנָה
וְבָנָה וְבָנָה וְבָנָה וְבָנָה. כְּבָנָה
וְבָנָה וְבָנָה וְבָנָה וְבָנָה. 275
וְבָנָה וְבָנָה וְבָנָה וְבָנָה
וְבָנָה וְבָנָה וְבָנָה וְבָנָה.

תְּנַדֵּב עַל שָׁמֶן וְעַל
 מִזְרָחַ: אֲמֹתָה וְאַלְפָה
 280. גַּמְגֻּם סְבִיבָה
 מִזְרָחַ כְּכָלְבָּד
 נָבָתָה לְשָׂמֶן וְאַלְפָה
 תְּנַדֵּב גַּמְגֻּם.
 285 גַּמְגֻּם כְּכָלְבָּד
 וְאַלְפָה אֲמֹתָה
 נָבָתָה לְשָׂמֶן וְאַלְפָה
 גַּמְגֻּם כְּכָלְבָּד
 290. גַּמְגֻּם כְּכָלְבָּד
 וְאַלְפָה נָבָתָה
 לְשָׂמֶן וְאַלְפָה
 גַּמְגֻּם כְּכָלְבָּד
 295. גַּמְגֻּם כְּכָלְבָּד
 וְאַלְפָה נָבָתָה
 לְשָׂמֶן וְאַלְפָה
 גַּמְגֻּם כְּכָלְבָּד

ရမှား၏ ပေါက်၏ အမြတ် အစိတ် အစိတ် ။
အမြတ် အမြတ် ပဲ၏ အမြတ် အမြတ် ။
၃၀၁ အမြတ် အမြတ် အမြတ် ။

၃၀၁ အမြတ် အမြတ် အမြတ် ။

၂၇၆

မျှ၏ ၃၁၁ ပဲ၏ အမြတ် အမြတ် အမြတ် ။
အသေ ၁၁၁ ပဲ၏ အမြတ် အမြတ် အမြတ် ။
အသေ ၁၁၁ ပဲ၏ အမြတ် အမြတ် အမြတ် ။
၃၀၅ အမြတ် အမြတ် အမြတ် ။

၁၇၇ ၁၇၈

အမြတ် အမြတ် အမြတ် ။
၃၁၀ အမြတ် အမြတ် အမြတ် ။
၃၁၅ အမြတ် အမြတ် အမြတ် ။
အမြတ် အမြတ် အမြတ် ။

၁၇၉ ၁၈၀

תְּלַגְתָּן תְּבִנָּה.

וְפָסָד תְּמִימָה שְׁמֵן וְשְׁמֵן
 320 תְּלַגְתָּן תְּבִנָּה תְּלַגְתָּן
 תְּבִנָּה תְּלַגְתָּן תְּבִנָּה תְּלַגְתָּן
 תְּבִנָּה תְּלַגְתָּן תְּבִנָּה תְּלַגְתָּן
 תְּבִנָּה תְּלַגְתָּן תְּבִנָּה תְּלַגְתָּן
 תְּבִנָּה תְּלַגְתָּן תְּבִנָּה תְּלַגְתָּן
 325 תְּבִנָּה תְּלַגְתָּן תְּבִנָּה תְּבִנָּה
 תְּבִנָּה תְּלַגְתָּן תְּבִנָּה תְּבִנָּה
 תְּבִנָּה תְּלַגְתָּן תְּבִנָּה תְּלַגְתָּן
 תְּבִנָּה תְּלַגְתָּן תְּבִנָּה תְּלַגְתָּן
 תְּבִנָּה תְּלַגְתָּן תְּבִנָּה תְּלַגְתָּן
 .תְּבִנָּה תְּלַגְתָּן ,תְּבִנָּה תְּלַגְתָּן

330

תְּבִנָּה תְּבִנָּה תְּבִנָּה תְּבִנָּה
 תְּבִנָּה תְּבִנָּה תְּבִנָּה תְּבִנָּה
 תְּבִנָּה תְּבִנָּה תְּבִנָּה תְּבִנָּה
 תְּבִנָּה תְּבִנָּה תְּבִנָּה תְּבִנָּה
 335 תְּבִנָּה תְּבִנָּה תְּבִנָּה תְּבִנָּה תְּבִנָּה
 תְּבִנָּה תְּבִנָּה תְּבִנָּה תְּבִנָּה תְּבִנָּה

ה

לְבָנָה. וְבָרֶךְ כִּי תַּחֲזִקְתִּי
מִצְמָכָה כִּי תַּחֲזִקְתִּי.

.בָּנָה

340

בָּנָה. בָּנָה, תָּמִיכָה כִּי תַּחֲזִקְתִּי
תָּמִיכָה כִּי תַּחֲזִקְתִּי כִּי תַּחֲזִקְתִּי
בָּנָה, תָּמִיכָה כִּי תַּחֲזִקְתִּי.
בָּנָה. בָּנָה, תָּמִיכָה כִּי תַּחֲזִקְתִּי
בָּנָה, תָּמִיכָה כִּי תַּחֲזִקְתִּי.
בָּנָה. בָּנָה, תָּמִיכָה כִּי תַּחֲזִקְתִּי
בָּנָה. בָּנָה, תָּמִיכָה כִּי תַּחֲזִקְתִּי. 345
תָּמִיכָה כִּי תַּחֲזִקְתִּי. תָּמִיכָה כִּי תַּחֲזִקְתִּי
תָּמִיכָה כִּי תַּחֲזִקְתִּי. תָּמִיכָה כִּי תַּחֲזִקְתִּי
תָּמִיכָה כִּי תַּחֲזִקְתִּי.

.בָּנָה

בָּנָה. בָּנָה, תָּמִיכָה כִּי תַּחֲזִקְתִּי
תָּמִיכָה כִּי תַּחֲזִקְתִּי. בָּנָה, תָּמִיכָה 350
תָּמִיכָה כִּי תַּחֲזִקְתִּי. בָּנָה, תָּמִיכָה
תָּמִיכָה כִּי תַּחֲזִקְתִּי. בָּנָה, תָּמִיכָה
תָּמִיכָה כִּי תַּחֲזִקְתִּי. בָּנָה, תָּמִיכָה
תָּמִיכָה כִּי תַּחֲזִקְתִּי.

.בָּנָה

.בָּנָה

בָּנָה. בָּנָה, תָּמִיכָה כִּי תַּחֲזִקְתִּי 355
תָּמִיכָה כִּי תַּחֲזִקְתִּי. בָּנָה, תָּמִיכָה
תָּמִיכָה כִּי תַּחֲזִקְתִּי. בָּנָה, תָּמִיכָה
תָּמִיכָה כִּי תַּחֲזִקְתִּי.

يَعْلَمُ الْكُلُّ

۲۷۸

370 മുൻ പ്രാഥമിക വിദ്യാർഥിയും അദ്ദേഹം കൂടാതെ ഒരു സ്കൂളിലെ നിഃവിശ്വാസിയും അദ്ദേഹം ഒരു പാഠാട്ടം എന്നും അദ്ദേഹം ഒരു പാഠാട്ടം എന്നും അദ്ദേഹം ഒരു പാഠാട്ടം എന്നും അദ്ദേഹം ഒരു പാഠാട്ടം എന്നും അദ്ദേഹം ഒരു പാഠാട്ടം എന്നും

אחסן

הזהר הדר בראשה. נסובב וטהורת רוחו מטהרתו. ורשותו מושבם.

385

خليع. و سمعه لى لى سمعه.

لهم ما تعلم مني و ما علمتني

لهم اعلم لى لى ما علمتني ٤٢٠

و ما علمتني لى لى ما علمتني
لهم اعلم لى لى ما علمتني ٤٢٥

.لهم اعلم لى لى ما علمتني

لهم اعلم لى لى ما علمتني
لهم اعلم لى لى ما علمتني
لهم اعلم لى لى ما علمتني
لهم اعلم لى لى ما علمتني ٤٣٠

.لهم اعلم لى لى ما علمتني

لهم اعلم لى لى ما علمتني
لهم اعلم لى لى ما علمتني
لهم اعلم لى لى ما علمتني
لهم اعلم لى لى ما علمتني ٤٣٥

لهم اعلم لى لى ما علمتني

IV. HISTORIA INVENTIONIS SANCTAE CRUCIS.

1) e cod. paris. 234.

اَنْذِكُمْ مُّهَاجِرًا بِعَذْقَلَةِ الْمَدِينَةِ (fol. 293, *recto*, col. 1.)

أَنَّهُمْ بِعَذْقَلَةِ الْمَدِينَةِ عَلَيْهِمْ

سَهْلَةٌ. فَزَوْجُهُمْ أَنَّهُمْ بِعَذْقَلَةِ الْمَدِينَةِ عَلَيْهِمْ.
 فَإِنْ يَكُونُوا بِعَذْقَلَةِ الْمَدِينَةِ عَلَيْهِمْ فَلَا يَحْلِمُونَ
 إِلَّا بِعَذْقَلَةِ الْمَدِينَةِ عَلَيْهِمْ كُلُّهُمْ. فَإِنْ
 يَكُونُوا أَنَّهُمْ بِعَذْقَلَةِ الْمَدِينَةِ فَمَا يَمْلِئُونَ حَلْمَهُمْ.
 وَبِعَذْقَلَةِ الْمَدِينَةِ يَمْلِئُونَ حَلْمَهُمْ. وَمَا يَمْلِئُونَ حَلْمَهُمْ
 يَمْلِئُونَ حَلْمَهُمْ بِعَذْقَلَةِ الْمَدِينَةِ عَلَيْهِمْ كُلُّهُمْ
 حَلْمَهُمْ بِعَذْقَلَةِ الْمَدِينَةِ بِعَذْقَلَةِ الْمَدِينَةِ.
 ١٠ حَلْمَهُمْ بِعَذْقَلَةِ الْمَدِينَةِ يَمْلِئُونَ حَلْمَهُمْ لِلْمَدِينَةِ. وَمَا يَمْلِئُونَ
 حَلْمَهُمْ فَيَمْلِئُونَ حَلْمَهُمْ. وَمَا يَمْلِئُونَ حَلْمَهُمْ فَيَمْلِئُونَ
 حَلْمَهُمْ بِعَذْقَلَةِ الْمَدِينَةِ. (a, col. 2.) (b) مَعَ جَوْهَرَةِ الْمَدِينَةِ.
 بَعْدَهُمْ كُلُّهُمْ مُهَاجِرًا لِلْمَدِينَةِ. وَعَصَلَةُ حَلْمَهُمْ بِعَذْقَلَةِ
 الْمَدِينَةِ يَمْلِئُونَ حَلْمَهُمْ. حَبْرُهُمْ كُلُّهُمْ بِعَذْقَلَةِ الْمَدِينَةِ.
 ١٥ إِلَّا إِنْ يَكُونُوا بِعَذْقَلَةِ الْمَدِينَةِ فَلَا يَحْلِمُونَ أَيْضًا بِعَذْقَلَةِ الْمَدِينَةِ.
 وَمَعَهُمْ مَعْذَلَةُ الْمَدِينَةِ. عَصَلَةُ الْمَدِينَةِ أَيْضًا بِعَذْقَلَةِ الْمَدِينَةِ.
 وَبِعَذْقَلَةِ الْمَدِينَةِ مَعْذَلَةُ الْمَدِينَةِ أَيْضًا بِعَذْقَلَةِ الْمَدِينَةِ.

بِهِ أَبْرَزَنَّ لَهُ . مَمَا كَدَ ^{وَكَلَّا} مَعْنَاهُ مَعْنَاهُ
 فَهُوَ يَأْتِي لَكَ مَعْنَاهُ مَعْنَاهُ . حَدَّا مَحْدُودٌ وَأَبْرَزَنَّ
 لَهُ ^{وَكَلَّا} مَقْرَبٌ يُؤْخَذُ مَعْنَاهُ بِمَعْنَاهِ الْقَوْنِ . مَمَا
 أَسْبَبَهُ كَلْمَةً . ^{وَكَلَّا} مَعْنَاهُ كَلْمَةً ^{وَكَلَّا} فَلَمَّا
 كَلَّهُ تِبْيَانٌ حَلَّسَهُ . إِنَّ كَلْمَةً كَلْمَةً لَهُ مَعْنَاهُ
 مَعْنَاهُ ^(b, col. 1) بِمَعْنَاهِ الْقَوْنِ . مَعْنَاهُ ^{وَكَلَّا} صَدَ أَهْنَاهُ
 مَعْنَاهُ كَلْمَةً . مَعْنَاهُ مَعْنَاهُ كَلْمَةً بِمَعْنَاهِ الْقَوْنِ
 حَنْدَهُ مَعْنَاهُ . ^{وَكَلَّا} حَنْدَهُ مَعْنَاهُ . مَعْنَاهُ كَلْمَةً
 كَلْمَةً مَعْنَاهُ . قَدْمَهُ مَعْنَاهُ ^{وَكَلَّا} بِمَعْنَاهِ الْقَوْنِ .
 كَلْمَةً كَلْمَةً بِمَعْنَاهِ الْقَوْنِ . ^{وَكَلَّا} لَطْلَانِي إِنَّهُ ^{وَكَلَّا}
 بِمَعْنَاهِ أَمْرٍ كَلْمَةً بِمَعْنَاهِ الْقَوْنِ . مَعْنَاهُ كَلْمَةً كَلْمَةً
 مَعْنَاهُ عَبْدَةً ^{وَكَلَّا} بِمَعْنَاهِ الْقَوْنِ ^{وَكَلَّا} كَلْمَةً
 كَلْمَةً الْقَوْنِ كَلْمَةً كَلْمَةً بِمَعْنَاهِ الْقَوْنِ . مَعْنَاهُ كَلْمَةً
 كَلْمَةً . أَمْعَبَهُ ^{وَكَلَّا} كَلْمَةً كَلْمَةً . سَبَبَهُ ^{وَكَلَّا} . ^{وَكَلَّا} قَدْمَهُ
 بِمَعْنَاهِ الْقَوْنِ . ^{وَكَلَّا} كَلْمَةً كَلْمَةً كَلْمَةً . ^{وَكَلَّا} كَلْمَةً
 كَلْمَةً . ^{وَكَلَّا} كَلْمَةً كَلْمَةً كَلْمَةً . ^{وَكَلَّا} كَلْمَةً كَلْمَةً
 كَلْمَةً ^(b, col. 2) . جَزْعَهُ مَعْنَاهُ كَلْمَةً كَلْمَةً . مَعْنَاهُ كَلْمَةً
 كَلْمَةً . كَلْمَةً كَلْمَةً كَلْمَةً كَلْمَةً . كَلْمَةً كَلْمَةً كَلْمَةً

٥٢٦٧٥ جمادى الصادق ١٤٣٦هـ. وَجَعْلَهُ حَسْلًا بِلَّاتِنًا.
 وَاصْلَهُ حَصَدَهُ لَهْتَنًا. لَا لِمَعْنَهُ صَنَدَهُ مَجَدَهُ مَلْتَعَهُ
 بِفَرَغَهُ حَرَلَمْبَسَهُ.. بِلَسَهُ، لَهُ بِلَامَكَهُ.. بِلَّا بِعَزَّهُ
 ضَلَّهُ ٥٠٩٠ بِلَهُ صَدَمَسَهُ. لَهُ لَهُ لَهُ عَدَهُ. مَهْدَهُ أَبَاهُ
 عَنَّهُ. لَلَّا هَمَّهُ أَبَاهُ بِأَمْلَاهَهُ صَلَّهُ بِفَرَغَهُ حَرَلَمْبَسَهُ
 مَكْعَسَهُ. إِلَّا إِلَهُ يَسَّهُ صَلَّهُ مَعْنَهُ لَهُ لَهُ لَهُ حَانَهُ
 لَهُ.. حِلْهُ لَهُ حِمَلَهُ مَسَّهُ أَعْنَاهُ ٢٥٩.. حِبَّلَهُ لَهُ
 عَلَمَهُ بِسَمَّهُ لَهُ.. حِلْهُ حِلْهُ فَعَلَهُ دَاءَهُ لَهُ لَهُ لَهُ
 بِسَلَّهُ.. مَعَلَّهُ عَنَّهُمُهُ عَنْهُمُهُ دَاءَهُ أَبَاهُ حِبَّلَهُ عَلَلَهُ عَلَلَهُ
 (f. 294, a, 1) لَهُ لَهُ لَهُ بِسَلَّهُ بِعَنْهُ مَهْدَهُ حَيَّهُ
 بِعَدَهُ.. لَمْ ١٥٦ حَيْمَالَهُ.. إِلَّا لِمَدَحَهُ سَهَ حَيَّهُ لَهُ لَهُ
 لَهُ لَهُ.. أَمْجَسَهُ حَدَّهُ حَدَّهُ: ٢٢٧٦ زَيْنَهُ.
 لَلَّا مَهْلَكَهُ أَمْلَهُ حَلَّهُ، لَكَهُ دَعَمَسَهُ. مَهْدَهُ
 حِلْهُ لَهُ لَهُ.. حِلْهُ مَهْدَهُ لَهُ لَهُ لَهُ عَدَهُ.. بِعَدَهُ ٥٢٥ فَمَوَاهَهُ
 أَعْنَهُ لَهُ صَفَهُ.. بِلَهُ لَهُ بِلَهُ حِلْهُ لَهُ دَاءَهُ.. عَمَسَهُ
 لَعْنَهُ مَهْلَكَهُ لَلَّا مَهْدَهُ حَلَّهُ لَهُ.. اعْدَهُ بِعَذَنَهُ
 لَهُ لَهُ لَهُ.. لَهُ بِلَهُ لَهُ مَهْدَهُ.. لَهُ لَهُ لَهُ لَهُ
 أَمْهَلَهُ، مَهْلَكَهُ مَهْلَكَهُ.. نَهَا نَبِلَهُ بِلَّاتِنَهُ، حِلْهُ لَهُ
 ٥٢٦٧٦ تِهَا صَفَهُ.. ٢٥٩٠. بِلَسَهُ حِلْهُ.. (a, 2.)

وَصَرَفَهُ وَصَرَفَهُ. وَفَهْبَةً نَهْدَى. وَمِنْهُ مَعْذِلَةٍ
 وَمَعْذِلَةٍ لَّا سِنَةٌ وَاجْتَهَدَ. لَهَا بِحَمْدِهِ فَتَعْلَمُ مَكْرَهَهُ
 60 حَمْدَاهُ. وَهُنَّ حَسْنَى بِمَكْرَهِهِ حَلَقْتَهُ بِمَكْرَهِهِ عَلَيْهِ
 حَمْدَاهُ. وَلِمَ عَذَّلَهُ عَلَيْهِ حَمْدَاهُ؟ إِمْكَانٌ بِفَهْمِهِ كَذَّ.
 أَنْ بِمَكْرَهِهِ عَذَّلَهُ تَنَاهُ وَصَرَفَهُ. بَعْدَ بِمَكْرَهِهِ أَمْرٌ بِمَكْرَهِهِ
 أَدَمَ، 65 وَأَسْأَلَهُ بِهِ حَمْدَاهُ وَمَعْذِلَةَ وَجْهِهِ وَمَعْذِلَةَ
 فَتَعْلَمَهُ لَعَلَّهُ عَلَيْهِ. وَلَمْ يَجِدْهُ حَمْدَاهُ بِعَذَّلَهُ تَنَاهُ
 70 حَمْدَاهُ. وَهُنَّ أَيْنَهُنَّ أَفْمَعْذِلَةُ. وَهُنَّ لَامِعَةُ حَمْدَاهُ.
 وَلَمْ يَجِدْهُ حَمْدَاهُ تَنَاهُ وَصَرَفَهُ. وَهُنَّ حَسْنَى بِفَهْمِهِ
 حَمْدَاهُ حَوْلَهُ، طَهْرَهُ مَكْرَهَهُ حَمْدَاهُ. وَمَعْذِلَةَ
 75 حَمْدَاهُ حَسْنَى بِفَهْمِهِ وَصَرَفَهُ. وَهُنَّ حَسْنَى بِفَهْمِهِ
 وَلَمْ يَجِدْهُ حَمْدَاهُ تَنَاهُ وَصَرَفَهُ. وَلَامِعَةُ بِهِ
 80 حَمْدَاهُ حَسْنَى بِفَهْمِهِ وَصَرَفَهُ. وَهُنَّ جَمِيعُهُ حَمْدَاهُ

عَذْنَه مِنْ مَلَكًا عَجَبَنِي بِإِنَّمَا مُعَذَّبًا لَا حَرَجَه مِنْ مَذْنَه.
 أَمْرُ بِغَيْرِ مَا كَانَ لِكَلْبٍ وَلِفَسَدٍ لِأَكْلِهِ. مَتَّبِعًا بِمَ
 مَذْلَعًا بِسَبِيلِ صَدَقَاتِهِ بِحَرَجِهِ. (b, col. 2.) أَكْلَه مَذْنَه
 صَدَقَاتِهِ. هَذِهِ تِلْكَهُ اَلْكَلْبِيَّةُ حَلَّهُ شَدَّادُهُ
 بِصَدَقَاتِهِ. مَذْنَه مَنْ أَكَلَه بِصَدَقَاتِهِ شَدَّادُهُ
 بِحَرَجِهِ اَلْكَلْبِيَّةُ مَذْنَهُ مَذْنَهُ مَذْنَهُ مَذْنَهُ. مَذْنَهُ مَذْنَهُ
 صَادِقَاتِهِ شَدَّادُهُ اَلْكَلْبِيَّةُ. وَأَكَلَه بِسَبِيلِهِ اَلْكَلْبِيَّةُ
 بِمَذْلَعِهِ مَذْنَهُ مَذْنَهُ مَذْنَهُ لِأَكْلِهِ. هَذِهِ اَلْكَلْبِيَّةُ
 مَنْ أَكَلَه مَذْنَهُ لِأَكْلِهِ. هَذِهِ مِنْ مَلَكًا بِخَرَاجِهِ
 نَعْصَى مَذْنَهُ كَلْبًا بِحَرَجِهِ. هَذِهِ كَلْبَةُ مَذْنَهُ
 أَمْلَكَهُ مَذْنَهُ عَلَى بَوْبَاتِهِ طَاهِنَهُ لَا مُنْهَلَهُ بِبَوْبَاتِهِ.
 بِهِ لَا كَلْبَهُ فَحَسَبَ لِأَكْلِهِ. هَذِهِ بِلِعْبِهِ مَذْنَهُ
 مَتَّبِعًا بِهِ اَلْكَلْبِيَّةُ وَأَكَلَهُ اَلْكَلْبِيَّةُ. هَذِهِ كَلْبَهُ طَاهِنَهُ
 أَمْلَكَهُ كَلْبَهُ مَذْنَهُ بِفَحْشَتِهِ مَذْنَهُ مَذْنَهُ مَذْنَهُ
 سَهْنَهُ: بِهِ لَا (fol. 295, a, col. 1.) كَلْبَهُ فَحْشَتِهِ مَذْنَهُ
 وَأَكَلَه بِفَحْشَتِهِ نَفْسَهُ هَذِهِ كَلْبَهُ مَذْنَهُ مَذْنَهُ
 كَلْبَهُ وَأَمْلَكَهُ مَذْنَهُ اَتَهُ: بِهِ بَعْضُهُ مَذْنَهُ ذَهَابُهُ
 مَذْنَهُ بَعْضُهُ. هَذِهِ مَذْنَهُ عَلَيْهِ لِأَكَلَه بِصَدَقَاتِهِ
 فَهُمْ لَهُ مَذْنَهُ. هَذِهِ مَذْنَهُ اَسْتَهُ بِصَدَقَاتِهِ ذَهَابُهُ
 وَأَكَلَه مَذْنَهُ بِهِ اَسْتَهُ كَلْبَهُ مَذْنَهُ لَا. هَذِهِ مَذْنَهُ

مِنْهُوْ كَلْمَةٍ مُكْتَسِبٍ مُحْتَفِظٍ . وَأَنْ يَقُولُ مُكْتَسِبٌ
خَلَقَهُ ۝ فَهُوَ كَمَدْعُوبٍ لَيْ وَعْذَرَهُ ۝ وَفَدَرَهُ ۝ ۱۰۰
مُكْتَسِبٌ عَلَاقَمَهُ ۝ . مُكْتَسِبٌ قَوْمٌ حَقَّ حَبَّهُ ۝ .
وَكَلْمَةٍ مَهْ كَلْمَةٍ قَسْعَدَهُ أَمْهُ ۝ . مُكْتَسِبٌ ۝ .

2) e codice Mus. Brit. Add. 14,644.

(18 r.) ۲ مُكْتَسِبٌ ۝ أَمْكَنْ أَمْكَنْ سَعْدَهُ بَرْ كَلْمَهَا ۝ بَرْ قَتَهُ ۝ ۱
أَقْلَمَهُ ۝ . سَعْدَهُ بَرْ كَلْمَهَا ۝ كَلْمَهَا مُكْتَسِبٌ ۝ . أَمْهُ بَرْ سَعْدَهُ ۝
وَسَعْدَهُ ۝ ۳ سَعْدَهُ بَرْ كَلْمَهَا مُكْتَسِبٌ ۝ . بَرْ سَعْدَهُ ۝ .

صَلَادَهُ ۷ كَلْمَهَا ۝ سَعْدَهُ ۝ سَهَا ۝ كَلْمَهُ كَلْمَهُ ۝ وَسَعْدَهُ ۝ ۵
كَلْمَهَا ۝ سَعْدَهُ بَرْ كَلْمَهَا ۝ سَهَا ۝ مُكْتَسِبٌ ۝
وَسَهَا ۝ وَسَهَا ۝ أَمْكَنْ ۝ كَلْمَهُ مُكْتَسِبٌ ۝ كَلْمَهَا ۝ أَمْهُ بَرْ ۝
بَرْ سَعْدَهُ بَرْ كَلْمَهُ ۝ ۸ سَهَا ۝ مُكْتَسِبٌ ۝ . أَدَلَّهُ ۝ ۱۰
بَرْ ۝ وَسَهَا ۝ كَلْمَهُ ۝ كَلْمَهُ ۝ سَهَا ۝ كَلْمَهُ ۝ وَسَهَا ۝ كَلْمَهُ ۝
صَنْ ۝ سَهَا ۝ مُكْتَسِبٌ ۝ سَهَا ۝ كَلْمَهُ ۝ كَلْمَهُ ۝ . سَهَا ۝ كَلْمَهُ ۝ ۱۰
سَهَا ۝ كَلْمَهُ ۝ بَرْ كَلْمَهَا ۝ كَلْمَهُ ۝ كَلْمَهُ ۝ كَلْمَهُ ۝
وَكَلْمَهُ ۝ أَصْعَهُ ۝ بَرْ كَلْمَهُ ۝ سَهَا ۝ سَهَا ۝ . سَهَا ۝ كَلْمَهُ ۝
وَكَلْمَهُ ۝ لَا ۝ كَلْمَهُ ۝ بَرْ كَلْمَهُ ۝ وَأَمْكَنْ ۝ وَأَمْكَنْ ۝ كَلْمَهُ ۝ .
وَسَهَا ۝ كَلْمَهُ ۝ كَلْمَهُ ۝ كَلْمَهُ ۝ كَلْمَهُ ۝ مَقْعِدَهُ ۝ . لَا ۝ سَعْدَهُ ۝ كَلْمَهُ ۝

۱۵ بِاَنْ كُلُّ مَا يَعْمَلُونَ لَهُ مُكْثَرٌ حَسْنًا وَمُنْقَصِّرٌ حَمْزَةٌ اَنْ هُمْ مُنْذَهُونَ
 بِمَا يَعْمَلُونَ (f. 18 vers.) اَنْ هُمْ مُنْذَهُونَ لَهُمْ مُكْثَرٌ حَسْنًا وَمُنْقَصِّرٌ حَمْزَةٌ اَنْ هُمْ مُنْذَهُونَ
 ۲۰ اَنْ هُمْ مُنْذَهُونَ اَنْ هُمْ مُكْثَرٌ حَسْنًا وَمُنْقَصِّرٌ حَمْزَةٌ اَنْ هُمْ مُنْذَهُونَ
 اَنْ هُمْ مُكْثَرٌ حَسْنًا وَمُنْقَصِّرٌ حَمْزَةٌ اَنْ هُمْ مُنْذَهُونَ
 اَنْ هُمْ مُكْثَرٌ حَسْنًا وَمُنْقَصِّرٌ حَمْزَةٌ اَنْ هُمْ مُنْذَهُونَ
 اَنْ هُمْ مُكْثَرٌ حَسْنًا وَمُنْقَصِّرٌ حَمْزَةٌ اَنْ هُمْ مُنْذَهُونَ
 ۲۵ اَنْ هُمْ مُكْثَرٌ حَسْنًا وَمُنْقَصِّرٌ حَمْزَةٌ اَنْ هُمْ مُنْذَهُونَ
 اَنْ هُمْ مُكْثَرٌ حَسْنًا وَمُنْقَصِّرٌ حَمْزَةٌ اَنْ هُمْ مُنْذَهُونَ
 اَنْ هُمْ مُكْثَرٌ حَسْنًا وَمُنْقَصِّرٌ حَمْزَةٌ اَنْ هُمْ مُنْذَهُونَ
 اَنْ هُمْ مُكْثَرٌ حَسْنًا وَمُنْقَصِّرٌ حَمْزَةٌ اَنْ هُمْ مُنْذَهُونَ
 ۳۰ اَنْ هُمْ مُكْثَرٌ حَسْنًا وَمُنْقَصِّرٌ حَمْزَةٌ اَنْ هُمْ مُنْذَهُونَ
 اَنْ هُمْ مُكْثَرٌ حَسْنًا وَمُنْقَصِّرٌ حَمْزَةٌ اَنْ هُمْ مُنْذَهُونَ
 اَنْ هُمْ مُكْثَرٌ حَسْنًا وَمُنْقَصِّرٌ حَمْزَةٌ اَنْ هُمْ مُنْذَهُونَ
 اَنْ هُمْ مُكْثَرٌ حَسْنًا وَمُنْقَصِّرٌ حَمْزَةٌ اَنْ هُمْ مُنْذَهُونَ

٣٥ مـ عـ تـ عـ دـ . نـ يـ اـ حـ دـ لـ حـ عـ تـ بـ حـ . دـ اـ حـ اـ
 بـ لـ عـ فـ اـ حـ اـ حـ دـ حـ لـ حـ طـ اـ حـ دـ بـ حـ عـ دـ لـ حـ لـ حـ
 حـ دـ اـ حـ اـ حـ دـ حـ دـ . بـ حـ دـ حـ دـ بـ حـ دـ اـ حـ . بـ حـ دـ حـ دـ
 حـ دـ حـ دـ حـ دـ حـ دـ . بـ حـ دـ حـ دـ بـ حـ دـ بـ حـ دـ .
 حـ دـ حـ دـ اـ حـ اـ حـ . حـ دـ حـ دـ بـ حـ دـ بـ حـ دـ .
 ٤٠ اـ حـ دـ حـ . بـ حـ دـ حـ دـ حـ دـ حـ دـ . بـ حـ دـ حـ دـ حـ دـ .
 حـ دـ دـ دـ دـ دـ . بـ حـ دـ حـ دـ حـ دـ . بـ حـ دـ حـ دـ .
 حـ دـ حـ دـ دـ دـ دـ . حـ دـ حـ دـ دـ دـ . حـ دـ حـ دـ .
 دـ اـ حـ دـ (fol. 19 rect.) دـ اـ حـ دـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ دـ .
 دـ اـ حـ دـ . دـ اـ حـ دـ دـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ دـ .
 ٤٥ حـ دـ اـ حـ دـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ .
 دـ اـ حـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ .
 دـ اـ حـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ .
 دـ اـ حـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ .
 دـ اـ حـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ .
 ٥٠ دـ اـ حـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ .
 دـ اـ حـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ .
 دـ اـ حـ دـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ .
 دـ اـ حـ دـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ .
 دـ اـ حـ دـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ دـ دـ . دـ اـ حـ دـ دـ دـ .

هَذِهِ مَوْلَى لَا يَعْلَمُ عَلَيْهِ أَدْبَرُ . تَبَعَ بِهِ ابْنُهُ ٥٥
 يَسْلِي فَزَرَ سَلَيْهِ مَكْتَلَهُ . عَذَّا إِنَّهُ بِهِ مَثَلًا
 يَمْكُلُهُ أَدْبَرُ حَصَّهُ عَذَّبَهُ . ابْنُهُ كَيْفَ كَمَامَهُ ٦٠
 كَيْفَ . يَأْتِي سَلَيْهِ بَعْدَهُ عَذَّبَهُ حَمْكَلَهُ حَمْكَلَهُ
 حَمْكَلَهُ كَيْفَ كَيْفَ كَيْفَ أَنْتَهُ بِهِ مَعْنَى
 حَسْكَهُ بِعَذَّبَهُ . لَمْ يَرِي أَنْتَهُ أَنْتَهُ ٦٥
 حَسْكَهُ . مَلَكًا مَثَلًا كَمْ حَمَلَهُ شَهَادَةً ذَعَنَهُ
 كَيْفَ مَلَكَهُ . سَبَبَهُ مَلَكَهُ بِهِ بِعَذَّبَهُ كَيْفَ كَيْفَ كَيْفَ
 كَيْفَ . أَنَّا بِهِ أَنَّا ذَعَنَاهُ . بَلَّا عَذَّبَهُ كَيْفَ كَيْفَ
 دَكَلَهُ اتَّهَمَ كَيْفَ مَنْعَلَهُ كَيْفَ . أَنَّا سَهَهُ بِحَمَلَهُ
 كَيْفَ أَنَّهُ مَلَكَهُ لَا تَدْرِي . مَلَكَهُ بِهِ بِهِ مَلَكَهُ خَلَقَهُ ٧٥
 يَاتِيهِ مَلَكَهُ كَيْفَ . يَأْتِي بِعَذَّبَهُ خَلَقَهُ . وَصَدَهُ
 أَعْنَى . يَأْصِدَهُ كَيْفَ لَاعِنَهُ كَيْفَ . وَاصِدَهُ
 كَيْفَ كَيْفَ (fol. 19 vers.) عَصَبَهُ يَأْعُنَهُ كَيْفَ . سَهَهُ كَيْفَ
 أَعْنَى . بَلَّا يَأْتِي بِلَهُ عَذَّبَهُ كَيْفَ كَيْفَ كَيْفَ اتَّهَمَ
 كَيْفَ . أَمْكَنَهُ يَأْتِي سَهَهُ كَيْفَ كَيْفَ كَيْفَ كَيْفَ ٧٥
 يَأْعُنَهُ يَأْمُلُهُ أَمْدَهُ . أَنَّهُ بِهِ بِهِ مَعْنَى كَيْفَ كَيْفَ
 كَيْفَ بَلَّا يَأْتِي ابْنُهُ . لَا يَرِي نَهَى مَهْمَلَهُ بِهِ
 بَلَّا يَرِي نَهَى . أَنَّا مَنْعَلًا أَمْدَهُ لَعَنَهُ بِهِ بِهِ
 بِعَذَّبَهُ . كَيْفَ مَهْمَلَهُ كَيْفَ كَيْفَ كَيْفَ

75 مَكْتَبَ حَرَقَ بِلَّا سَا. وَالنَّا أَعْنَى لَهُ أَنَّهُ
 مُبْكِرٌ وَأَنَّهُ يَوْمَ مُؤْمِنٍ. لَّا مَنْ أَهْمَمْهُ
 أَتَيْتَهُ كُلَّهُ. وَكَيْفَا يَجْزُئُ لَهُ مُؤْمِنٌ حَرَقَ. أَمْ
 مَنْ يَعْنِي دَاعِنُهُ وَأَنَّهُ يَقْبَلُ. لَمْ يَمْلَأْ مَكْتَبَهُ
 حَمْلَ لَقْدَهُ. إِنَّمَا أَنَّهُ يَعْدِلُ وَأَنَّهُ كُلُّهُ مُؤْمِنٌ
 بِلَّا سَبَقَهُ. وَمُبْكِرٌ وَأَنَّهُ يَوْمَ مُؤْمِنٍ.
 80 أَنَّهُ يَقْبَلُ مَمْلُوكَهُ كُلُّهُ أَعْنَى لَمَّا دَلَّتِ
 سَاعَةُ سَرَّابِ الْمَلَائِكَةِ كُلُّهُ بِمَنْ يَعْنِي.
 85 أَنَّهُ يَعْدِلُ وَأَنَّهُ يَقْبَلُ أَسْوَابَ يَاهَا يَاهَا. مَمْلُوكٌ
 بِلَّا مَلَكَهُ كُلُّهُ سَلَّمَ يَاهَا. مُؤْمِنٌ يَقْبَلُ
 90 مَلْفُورٌ مَذْسُونٌ كُلُّهُ يَاهَا. أَنَّهُ يَاهَا بِلَّا يَاهَا
 مَلَكٌ أَسْوَابَ يَاهَا. مَلَكٌ مَلَكٌ كُلُّهُ يَاهَا مَلَكٌ
 أَنَّهُ يَاهَا كُلُّهُ يَاهَا. 95 (f. 20 rect.) حَمْلَ حَمْلَ حَمْلَ حَمْلَ
 أَسْلَمَ حَمْلَ حَمْلَ حَمْلَ حَمْلَ حَمْلَ حَمْلَ

۹۵ مُنْهَىٰ لِكُلِّ مَكْبُرٍ لَهُ لَكُفْرُهُمْ أَمْ بِعِصْمَهُمْ أَصْبَابُهُمْ وَمَعْذِلَةُ حِسْنَتِهِمْ يَكُونُونَ بَلَّهَا.
 ۹۶ لَهُ مَنْهَىٰ لَهُ تَحْرِيَتِ الْمُكَبَّرَاتُ مَلِكُ الْجَنَّاتِ لِلْمُكَبَّرِ
 بِعَذَابِهِمْ عَذَابٌ هُوَ كَمَا كَفَرُوا بِكَلَّهُمْ أَنَّهُمْ
 بَعْدَمْعَذَابِهِمْ مَذَلَّاتُهُمْ مَعْصِيَاتُهُمْ إِنَّ رَبَّهُمْ
 لَهُ لَكُفْلُهُمْ فَهُنَّ أَنْكَفُهُمْ أَنْكَفُهُمْ لَهُمْ لَهُ
 ۱۰۰ لَهُمْ أَنْكَفُهُمْ مَعْذِلَةُ الْأَنْكَافِ أَنْكَافُهُمْ كَفَرُهُمْ أَنَّهُمْ
 بِعَذَابِهِمْ كَيْفَ يَكْفِي مَنْهَىٰ لَهُمْ كَمَا كَفَرُوا بِعَصَمِهِمْ
 كَلِمَاتُهُمْ كَلِمَاتُهُمْ مَأْكُولَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ
 بِعَصَمِهِمْ كَلِمَاتُهُمْ لَهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ
 ۱۰۵ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ
 ۱۱۰ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ
 كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ
 كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ
 كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ كَلِمَاتُهُمْ

۱۱۵ حم بی ۲۰۰۰ اسے ۰۰۰ کلکتہ مذہبیا مذہبے
 الہ ملے کھلے۔ مذکور کتابیا صلی اللہ علیہ وسالم
 ماذہبے کہ۔ امبا (f. 20 vers.) علی ۲۷ تھے ۰ خا الہ
 کو۔ ا۔ یقیناً الہ صلی اللہ علیہ وسالم مذہب۔ اہ مذکور
 صلی اللہ علیہ وسالم ماذہب۔ علیہ علی ۰ صلی اللہ علیہ وسالم
 ۱۲۰ لعیا صلی اللہ علیہ وسالم کذا کذا طاخ۔ علیکم اذہبے۔
 الہ ۰ صلا ۰ بوصہ بے سما سما صلی اللہ علیہ وسالم کا۔ اذہبے
 کہ اسما مذکور صلی اللہ علیہ وسالم۔ علیکم علیہ وسالم کھر۔
 مذکور اذہبے امر علی ۰ علیکم صلی اللہ علیہ وسالم کا۔ تب بے
 اذہبے سما کہ۔ مذکور اذہبے۔ متن صلی اللہ علیہ وسالم
 ۱۲۵ مذکور ۰ علیکم اے کے کلکاتا مذکور ۰ سعیں۔ مذکور مذکور
 تکمیل اسی۔ ۰ امدا مذکور کے کے کے کے۔ مذکور
 اذہبے۔ ۰ امدا ۰ کے کے کے کے کے کے کے کے کے
 ۰ امکم۔ بعلیکم مذکور کے کے کے کے کے کے کے
 لامکم۔ بے کے
 بے کے
 ۱۳۰ کے
 کے۔ علیکم اذہبے علیکم اذہبے ۰ کے کے کے کے
 کے کے کے کے کے کے کے کے کے کے کے کے
 کے کے کے کے کے کے کے کے کے کے کے
 کے کے کے کے کے کے کے کے کے کے کے کے
 کے کے کے کے کے کے کے کے کے کے کے کے

ملعاً فَيْ أَهْلِكُنَا عَبْرِمَا بِحَمْدِكَ مَنْ هُمْ مَعَكَ 135
 أَنْتَ. أَنْتَ صَلَّى اللَّهُ عَلَيْكَ سَلَامٌ كَمَا أَنْتَ كَمَا أَنْتَ.
 مَدْعُوكَ أَنْتَ كَمَا أَنْتَ. مَدْعُوكَ أَنْتَ بِعَذَابِكَ أَنْتَ كَمَا
 مَدْعُوكَ كَمَا فَيْ أَهْلِكُنَا كَمَا أَهْلِكُنَا كَمَا أَهْلِكُنَا
 فَيْ أَهْلِكُنَا أَنْتَ. مَدْعُوكَ بِأَعْلَى الْكَبِيرِ مَوْلَاهُ. مَلِكُوكَ أَعْلَى
 بِحَمْدِكَ مَعْدُوكَ أَنْتَ كَمَا فَيْ أَهْلِكُنَا 140. مَدْعُوكَ حَمْدُوكَ
 مَدْعُوكَ أَنْتَ كَمَا أَنْتَ كَمَا فَيْ أَهْلِكُنَا كَمَا فَيْ أَهْلِكُنَا كَمَا
 عَبْرِمَا بِلِلَّهِ عَزَّ ذَلِقَهُ كَمَا حَمْدُوكَ مَعْدُوكَ بِحَمْدِكَ
 كَمَدْعُوكَ مَعْدُوكَ. مَلِكُوكَ بِلِلَّهِ عَزَّ ذَلِقَهُ (fol. 21 rect.) كَمَا
 شَهَادَةُكَ. كَمَا حَمْدُوكَ مَعْدُوكَ مَتَعْبُوكَ. بِلِلَّهِ عَزَّ ذَلِقَهُ كَمَا
 كَمَا حَمْدُوكَ. عَذَابُكَ أَعْلَى الْعَذَابِ أَسْعَدُكَ كَمَا كَمَا حَمْدُوكَ 145
 كَمَا. كَمَا مَلِكُوكَ أَنْتَ كَمَا بِحَمْدِكَ بِعَذَابِكَ بِحَمْدِكَ
 مَدْعُوكَ كَمَا. كَمَا تَبَكَّ كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا
 كَمَا. مَدْعُوكَ كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا
 كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا
 كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا 150
 كَمَا
 كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا
 كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا
 كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا كَمَا

۱۵۵ اَنْهَا لِمُضْلَّةٍ. اَنْهَا وَهُنَّا مَلَّا بِعَلَّا حَبْرٌ
 اَتَبْرُ اَمْلَأُ. مَالَّا مَنْهُ اَنْهَا وَهُنَّا بِعَصْبُرٍ
 بِلَطْكُرٍ حَنْ مَلَّمَلٌ اَنْهَا وَامْدَوْ حَنْ كَهْمَرٌ. مَلَّا
 بَلَّهٌ لَا مَنْهُ كَهْمَرٌ وَهُنَّا. كَهْ كَلْمَى سَقْلَهْ شَنْ
 وَهُنَّا مَنْهُ حَلَّهْ عَنْهَا كَهْلَكَلٌ مَتَهْهَهْ حَلَّهْ وَهُنَّا.
 ۱۶۰ اَنْهَا مَالَّا مَنْهُ حَذَّا اَنْهَا عَلَّهْ حَبْرٌ وَهُنَّا بِعَصْبُرٍ كَهْمَرٌ.
 هَمْرٌ بِسَمَهْ كَهْلَهْهَا بِلَطْكُرٍ بِمَلَّهْ. وَهُنَّا اَنْهَا
 سَهَا كَهْ سَهْلَهْهَا مَهْلَهْهَهْهَا سَهَا بِعَصْبُرٍ. وَهُنَّا حَيَا
 بِعَصْبُرٍ بِعَصْبُرٍ لَهَهْ مَلَّهْهَا بِلَطْكُرٍ وَهُنَّا اَنْهَا
 سَهْلَهْهَا بِلَطْكُرٍ كَهْلَهْهَهْهَا كَهْلَهْهَهْهَا كَهْلَهْهَهْهَا.
 ۱۶۵ كَهْهَا بِلَطْكُرٍ مَهْلَهْهَا. كَهْ مَهْلَهْهَا وَهُنَّا عَلَّا حَلَّهْهَا وَهُنَّا.
 وَهُنَّا سَهَا بِلَطْكُرٍ قَهْلَهْهَا مَهْلَهْهَا بِلَطْكُرٍ عَلَّا وَهُنَّا
 اَهْلَهَا بِلَطْكُرٍ مَهْلَهْهَا دَهْ لَهَهْ سَهْلَهْهَا مَهْلَهْهَا
 بِلَطْكُرٍ. دَاهْنَهْهَا اَنْهَا عَلَّهْهَا وَهُنَّا لَا كَهْلَهْهَهْهَا حَنْ
 ۱۷۰ بِعَصْبُرٍ. حَذَّا اَنْهَا عَلَّهْهَا وَهُنَّا لَا كَهْلَهْهَهْهَا حَنْ سَهْلَهْهَا. اَنْهَا
 مَلَّهْهَهْهَا كَهْهَا بِعَصْبُرٍ اَشْهَهْهَهْهَا اَسَهْ. وَهُنَّا بِعَدَلَهْهَا
 مَهْلَهْهَهْهَا حَلَّهْهَهْهَا مَكْتَسَهْهَهْهَا بِعَصْبُرٍ حَصْبُرٍ. وَهُنَّا اَهْلَهْهَهْهَا كَلْمَى.
 اَهْلَهْهَهْهَا بِلَطْكُرٍ اَمْلَأُ لَهَهْهَا حَامِبَهْهَا. وَهُنَّا سَهْ
 اَمْرٌ كَهْهَهْهَا بِلَطْكُرٍ. اَهْلَهْهَهْهَا لَهَهْهَا لَعْقَمَهْهَا بِلَطْكُرٍ.

۱۷۵ مَكَلَّا إِنْ كُوْمَدَّا لَكَنْ مَكَلَّا. مَعَلَّا
 مَكَلَّا بِامْتَ مَكَلَّا فِي بَلَّا تَرَى أَبِيعَ مَنْسَا.
 مَكَلَّا اِنْ كُوْمَدَّا بِلَقَمَ مَكَلَّا، بِلَقَمَ اِنْ كُوْمَدَّا
 مَكَلَّا. مَكَلَّا أَدَمَ صَفَرَلَّا لَكَنْ مَكَلَّا. مَعَلَّا فِي
 بَلَّا، مَعَسَهَ بِعَمْسَا. دَحَبَلَا بِلَقَمَ مَكَلَّا. دَحَبَلَا
 ۱۸۰ مَكَلَّا بِيْ سَبَبَ لَكَلَّا لَكَلَّا. فِيْ مَكَلَّا بِيْ مَكَلَّا.
 لَكَلَّا لَكَلَّا. مَعَلَّا بِيْ أَبَنَهَ، مَعَلَّا مَكَلَّا مَعَسَهَ
 سَبَبَ لَكَلَّا بِامْتَ مَهْمَاهَ وَعَصَمَ فِيْ بَلَّا تَرَى أَبِيعَ
 صَفَرَلَّا بِلَقَمَ سَكَهَ. مَكَلَّا مَعَلَّا لَكَلَّا لَكَلَّا. دَحَلَ
 بِلَقَمَ اَعْتَقَبَ لَكَلَّا. مَلَّا عَلَّا عَنَّا لَكَلَّا. مَعَلَّا بِلَقَمَ
 ۱۸۵ بَلَّا بِعَصَمَ. لَكَلَّا لَكَلَّا مَنْيَهَ، صَهَ عَمَّادَأَ عَمَّادَأَ
 فِيْ بَلَّا. مَعَلَّا، أَمْنَهَ بِعَصَمَلَّا فِيْ مَعَلَّا. مَعَسَهَ
 لَكَلَّا لَكَلَّا مَنْيَهَ بَلَّا. مَلَّا بِيْ مَكَلَّا لَكَلَّا صَهَ
 بِيْ بِامْدَادَ لَكَلَّا مَعَلَّا فِيْ بَلَّا لَكَلَّا فِيْ بَلَّا بِعَصَمَلَّا
 صَعَيْتَهَأَ. دَمَّلَا وَأَبَنَهَ، عَبَدَهَ لَكَلَّا مَعَلَّا مَعَلَّا بِلَقَمَ
 ۱۹۰ مَعَهَ كَبَ لَكَلَّا لَكَلَّا لَعَقَلَّا. أَهَ عَنَّهَ مَعَلَّا بِلَقَمَ لَعَقَلَّا.
 لَعَنَّهَ لَكَلَّا لَكَلَّا. لَعَنَّهَ لَكَلَّا لَكَلَّا بِخَدَهَ وَعَصَمَ،
 لَعَنَّهَ بِلَقَمَ لَكَلَّا لَكَلَّا. أَهَ مَعَلَّا مَعَلَّا مَنَّا شَنَّهَ.
 (f. 22 rect.) صَهَ مَعَلَّا فِيْ مَعَنَّا اِنْ لَحَبَهَ مَعَنَّا لَحَبَهَ
 مَحَبَّهَ لَكَلَّا بِلَقَمَ. مَعَلَّا بِيْ صَهَ مَعَلَّا مَعَلَّا بِلَقَمَ

۱۵۰ اف مطه مسجعه سرمه عزمه شد. معنی ص ۲۱۵
 ۲۱۶ (fol. 22 vers.) یا همان کلب. اینکه این ملکه‌ها ملکه‌ای
 بملکه ۲۰۰ ملکه‌ای هنوز آمد و ملکه‌ها را
 ۲۰۱ ملکه‌ای قدری بقایا هستند. اینکه این ملکه‌ها
 ۲۰۲ کمی از کثرا نیست. یا همان ملکه‌ها همچنان
 ۲۰۳ ملکه‌ای کلکتی عزمه شد. یا همان ملکه‌ها ملکه
 ۲۰۴ ملکه‌ای عزمه شد. اینکه این ملکه‌ها فیلم.
 ۲۰۵ بدلایا همچنان. و حدا این از کثرا نیست. یا همان
 ۲۰۶ حاتمه‌ای هست که این فیلم این داشت. هنوز ملکه‌ای
 ۲۰۷ ملکه که ملکه که عزمه داشت اینجا ملکه‌ای بودند
 ۲۰۸ عزمی. اینکه این را ملکه‌ای عزمه بودند از عزمه ای
 ۲۰۹ بدل این کلکتی عزمه شد. اینکه این کلکتی این
 ۲۱۰ یا همان عزمه هست که این اینکه این ملکه‌ای ملکه‌ای
 ۲۱۱ ۲۱۲ همچنان اینکه این اینکه این ملکه‌ای ملکه‌ای
 ۲۱۳ اینکه این اینکه این اینکه این اینکه این اینکه این
 ۲۱۴ اینکه این اینکه این اینکه این اینکه این اینکه این
 ۲۱۵ اینکه این اینکه این اینکه این اینکه این اینکه این
 ۲۱۶ اینکه این اینکه این اینکه این اینکه این اینکه این
 ۲۱۷ اینکه این اینکه این اینکه این اینکه این اینکه این
 ۲۱۸ اینکه این اینکه این اینکه این اینکه این اینکه این
 ۲۱۹ اینکه این اینکه این اینکه این اینکه این اینکه این
 ۲۲۰ اینکه این اینکه این اینکه این اینکه این اینکه این
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۲۳۵ جب اجنب ائمہ ۲۰۷ انہا اموں فر صہیل ۱۷۸۱ء۔ اما
 بسملہ ملے ہے جو علماء ملے۔ حنفیہ بن سلیمان
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 ۰۰۹ بمعنیہ صہیل ای
 ۰۰۹ بمعنیہ صہیل ای ای ای ای ای ای ای ای ای ای۔

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3) e Cod. Vat. syr. 148 (a. Chr. 1267).

[ex explanatione officiorum ecclesiasticorum a Georgio Arbelensi
conscripta.] (I, 24.)

اَمْلَأْتُ مَسْدَدَةَ بِرَكْمَحْ اَصْلَمْتُ مَعْدَنَهُ مَعْدَنَهُ
بِرَكْمَحْ.

اَمْلَأْتُ رَكْمَحْ. اَعْدَدْتُ مَلَدَّاً رَكْمَحْ مَلَدَّاً
اَصْلَمْتُ مَعْدَنَهُ بِرَكْمَحْ. اَعْدَنَتُ رَكْمَحْ رَكْمَحْ
اَصْلَمْتُ مَعْدَنَهُ بِرَكْمَحْ. ٥ اَعْدَنَتُ رَكْمَحْ بِرَكْمَحْ عَنْ اَسْ
رَكْمَحْ. اَصْلَمْتُ اَذْلَمْتُ رَكْمَحْ حِزْبَةَ بِرَكْمَحْ اَمْلَأْتُ
رَكْمَحْ عَامِلَةً بِرَكْمَحْ. اَصْلَمْتُ اَذْعَدَهُ مَسْدَدَهُ
بِرَكْمَحْ. اَنْتَهَى بِرَكْمَحْ اَذْعَدَهُ بِرَكْمَحْ. مَعْدَنَهُ مَعْدَنَهُ
بِرَكْمَحْ. ١٠ اَصْلَمْتُ اَذْلَمْتُ اَذْعَدَهُ بِرَكْمَحْ بِرَكْمَحْ مَعْدَنَهُ.
اَذْعَدَهُ مَعْدَنَهُ. بِرَكْمَحْ اَذْلَمْتُ اَذْعَدَهُ بِرَكْمَحْ. اَذْلَمْتُ اَذْعَدَهُ
بِرَكْمَحْ. بِرَكْمَحْ بِرَكْمَحْ. ١٥ فَلَمَّا عَلِمْتُ اَذْلَمْتُ اَذْعَدَهُ بِرَكْمَحْ اَذْلَمْتُ اَذْعَدَهُ
عَلَيْهِ مَعْدَنَهُ بِرَكْمَحْ رَكْمَحْ. رَكْمَحْ عَنْ عَنْتَهُ عَنْ
رَكْمَحْ مَلَدَّاً بِرَكْمَحْ. ٢٠ مَلَدَّاً عَلَيْهِ مَلَدَّاً بِرَكْمَحْ

لَكَدْدَعْلَمٌ. (؟) ١٦٥(٢) أَيْمَنَ سَادَدَلَّهَنْ سَامَدَلَّهَنْ
سَعْدَلَمٌ. يَمَلَّهَنْ سَلَّهَنْ سَلَّهَنْ يَمَلَّهَنْ
20 سَعْدَلَمٌ. مَلَّهَنْلَكَدْلَمٌ، مَلَّهَنْ دَكَدْلَمٌ. أَفْلَمَنْ بَرْلَكَدْلَمٌ
بَرْلَكَدْلَمٌ. يَمَلَّهَنْ سَلَّهَنْ سَلَّهَنْ يَمَلَّهَنْ.
سَلَّهَنْلَكَدْلَمٌ. يَمَلَّهَنْ سَلَّهَنْ سَلَّهَنْ يَمَلَّهَنْ.
سَلَّهَنْلَكَدْلَمٌ (سَلَّهَنْ ؟) دَكَدْلَمٌ أَرْلَكَدْلَمٌ دَكَدْلَمٌ.
لَكَدْلَمٌ سَلَّهَنْلَكَدْلَمٌ. دَكَدْلَمٌ سَلَّهَنْلَكَدْلَمٌ. يَسْلَمٌ
25 لَكَدْلَمٌ. مَلَّهَنْلَكَدْلَمٌ سَلَّهَنْلَكَدْلَمٌ. لَكَدْلَمٌ يَمَلَّهَنْلَكَدْلَمٌ.
لَكَدْلَمٌ. سَلَّهَنْلَكَدْلَمٌ يَمَلَّهَنْلَكَدْلَمٌ. سَلَّهَنْلَكَدْلَمٌ
لَكَدْلَمٌ. سَلَّهَنْلَكَدْلَمٌ يَمَلَّهَنْلَكَدْلَمٌ. سَلَّهَنْلَكَدْلَمٌ
30 يَمَلَّهَنْلَكَدْلَمٌ يَمَلَّهَنْلَكَدْلَمٌ. سَلَّهَنْلَكَدْلَمٌ يَمَلَّهَنْلَكَدْلَمٌ
يَمَلَّهَنْلَكَدْلَمٌ يَمَلَّهَنْلَكَدْلَمٌ. سَلَّهَنْلَكَدْلَمٌ يَمَلَّهَنْلَكَدْلَمٌ.
لَكَدْلَمٌ يَمَلَّهَنْلَكَدْلَمٌ. سَلَّهَنْلَكَدْلَمٌ يَمَلَّهَنْلَكَدْلَمٌ.
لَكَدْلَمٌ 35 يَمَلَّهَنْلَكَدْلَمٌ سَلَّهَنْلَكَدْلَمٌ يَمَلَّهَنْلَكَدْلَمٌ.
لَكَدْلَمٌ سَلَّهَنْلَكَدْلَمٌ يَمَلَّهَنْلَكَدْلَمٌ.

¹ inclusa a secunda manu.

^a ~~a~~ erasum.

^b inclusa a secunda manu.

۵۵ مَبْطَأْ وَكُلُّهَا مَعْدَمًا مَعْدَمًا . مَبْطَأْ مَعْدَمًا
 وَكُلُّهَا مَعْدَمًا . مَعْدَمًا وَكُلُّهَا مَعْدَمًا .
 أَفْكَرْنَا بِمَعْدَمًا وَيُسْتَوْ . وَصَمَدَنَا مَعْدَمًا مَعْدَمًا .
 أَنْجَكَهُ بِمَهْ كَعْدَلَةَ لَيْلَةَ . أَعْلَمَ . مَنْ مَزَّا بِيْسَرْ .
 كَعْدَمَهُ صَمَدَهُ كَلْمَنَا . كَعْدَمَهُ صَمَدَنَا مَعْدَمًا . مَعْدَمَا
 لَيْلَةَ كَعْدَلَةَ مَعْدَمًا . كَلْمَنَهُ بِيْسَرْ . ۶۰ كَلْمَنَهُ
 بِمَهْ كَعْدَمَهُ بِسَرْ لَيْلَةَ مَعْدَمًا دَحْبَلَهُ مَعْدَمًا كَلْمَنَهُ
 كَلْمَنَهُ . كَلْمَنَهُ لَقَنَهُ سَارَةَ مَعْدَمًا كَلْمَنَهُ . كَلْمَنَهُ
 كَلْمَنَهُ دَحْبَلَهُ سَرْ كَعْدَمَهُ مَعْدَمًا كَلْمَنَهُ . سَرْ
 بِمَهْ . سَرْ لَعْنَدَهُ كَلْمَنَهُ . صَمَدَنَا بِمَعْدَمَا كَلْمَنَهُ
 بِلَخْبَرَهُ عَلَيْهَا كَلْمَنَهُ . مَهَا بِمَهْ . مَنْ كَلْمَنَهُ ۶۵
 كَلْمَنَهُ أَمْلَمَهُ . ۶۰۵ مَهَا كَلْمَنَهُ مَعْدَمًا . سَرْ صَمَدَهُ
 بِمَهْ . مَهَا كَلْمَنَهُ بِكَلْمَنَهُ بِخَدَمَهُ أَمْلَمَهُ . ۶۰۲۰
 كَلْمَنَهُ مَعْدَمًا . ۶۰۰ عَلَيْهَا كَلْمَنَهُ بِكَلْمَنَهُ بِكَلْمَنَهُ
 كَلْمَنَهُ كَلْمَنَهُ مَعْدَمًا . ۶۰۱ بِمَهْ كَلْمَنَهُ كَلْمَنَهُ .
 كَلْمَنَهُ بِمَهَا لَسَادَهُ بِكَلْمَنَهُ بِخَدَمَهُ مَهَا . ۶۱۰ كَلْمَنَهُ
 ۷۰ كَلْمَنَهُ (بَنْ)^b أَمْلَمَهُ . كَانَاهُمْ أَذْ وَيْهُ بِكَلْمَنَهُ
 كَلْمَنَهُ كَلْمَنَهُ . كَلْمَنَهُ كَلْمَنَهُ كَلْمَنَهُ كَلْمَنَهُ

^a primo *تَعْدِيدَهُ*.

^b a secunda manu.

صَدَقَةً . إِنَّمَا يُحِبُّ حَلَالاً مِّنْ حَلَالٍ حَنِيفًا .
 وَمَا يُحِبُّ إِلَّا مِنْ حَنِيفٍ . كُلُّهُ مِنْ حَنِيفٍ .
 75 كُلُّهُ مِنْ حَنِيفٍ . كُلُّهُ مِنْ حَنِيفٍ . كُلُّهُ مِنْ حَنِيفٍ .
 صَدَقَةً . إِنَّمَا يُحِبُّ لَذْكُرَهُ مُحَسَّنًا . إِنَّمَا يُحِبُّ
 بِيَوْمِ الْحِسَابِ مُحَسَّنًا . بِلَا يَعْلَمُ مِنْ كُلِّهِ مِنْ حَنِيفٍ .
 بِيَوْمِ الْحِسَابِ لَهُ فِرْدَوْسٌ مِّنْ حَنِيفٍ . إِنَّمَا يُحِبُّ
 بِيَوْمِ الْحِسَابِ مُحَسَّنًا . مُأْتَى بِلَهْسَانٍ . حَسَنًا بِلَهْسَانٍ
 80 سَاحِنًا بِإِيمَانٍ حَافِنًا . مُحَسَّنًا صَلَوةً بِمِنْزَانٍ
 عَذْبَاجَا حَبَرًا أَوْ بِمُحَسَّنًا كُلُّهُ مِنْ حَنِيفٍ صَلَوةً
 حَسَنًا حَامِنَةً . صَلَوةً أَبِي عَمِيدَةَ أَسْبَانًا . أَنْدَمَ أَسْبَانًا .
 85 أَنْدَمَ لَعْنَهُ فَهَا كُلًا عَبْرَاهِيمَ بِلَهْسَانٍ . أَخْزَنَهُ بِمَهْرَهِ .
 بِإِيمَانٍ 200 مُحَسَّنًا صَلَوةً . إِنَّمَا يُحِبُّ صَلَوةً أَبِي عَمِيدَةَ .
 كُلُّهُ مِنْ حَنِيفٍ . إِنَّمَا يُحِبُّ كُلُّهُ مِنْ حَنِيفٍ . صَلَوةً
 صَلَوةً أَبِي عَمِيدَةَ . كُلُّهُ مِنْ حَنِيفٍ . كُلُّهُ مِنْ حَنِيفٍ .
 90 كُلُّهُ مِنْ حَنِيفٍ . كُلُّهُ مِنْ حَنِيفٍ . كُلُّهُ مِنْ حَنِيفٍ . كُلُّهُ مِنْ حَنِيفٍ .
 كُلُّهُ مِنْ حَنِيفٍ .

MENSES ANNI SYRIACI

INCIPIENTIS AB INTERLUNIO SEPTEMBRIS.

- | | | | |
|---------------------------|-------|---------------------------|------|
| 1. حِلَالٌ [لِـهـلـلـهـ] | Oct. | 2. حِلَالٌ [لِـهـلـلـهـ] | Nov. |
| 3. حِلَالٌ [لِـهـلـلـهـ] | Dec. | 4. حِلَالٌ [لِـهـلـلـهـ] | Jan. |
| 5. حِلَالٌ [لِـهـلـلـهـ] | Febr. | | |
| 6. حِلَالٌ [لِـهـلـلـهـ] | Mart. | 7. حِلَالٌ [لِـهـلـلـهـ] | Apr. |
| 8. حِلَالٌ [لِـهـلـلـهـ] | Maj. | 9. حِلَالٌ [لِـهـلـلـهـ] | Jun. |
| 10. حِلَالٌ [لِـهـلـلـهـ] | Jul. | 11. حِلَالٌ [لِـهـلـلـهـ] | Aug. |
| 12. حِلَالٌ [لِـهـلـلـهـ] | Sept. | | |

DIES SEPTIMANÆ.

حِلَالٌ صُفْطَانٌ, حِلَالٌ صُفْطَانٌ dies solis, dominica, سَبْتَمْبَرٌ
 حِلَالٌ صُفْطَانٌ, حِلَالٌ صُفْطَانٌ سَبْتَمْبَرٌ (أَوْ صُفْطَانٌ) [لِـهـلـلـهـ].

GLOSSARIUM.

I

אֶלְלָה c., plerumque m., pl. אֶלְלִים ἀέρος, aer.

אֶבֶן § 33 Vater | father.

אֶלְמַנְתֵּן *impf.* a verloren gehen, untergehen | go astray, perish. *Aph.* verderben | destroy. || אֶלְמַנְתֵּן, אֶלְמַנְתֵּן Untergang, Verderben | destruction, decline. || אֶלְמַנְתֵּן verderblich | pernicious.

[אֶלְמַנְתֵּן] *part. pass.* אֶלְמַנְתֵּן traurig | mournful. *Ethpe.* trauern, betrübt sein | mourn, be sad.

אֶלְמַנְתֵּן = h. אֲבָל מְאֹבֵל n. t.

אֶלְמַנְתֵּן m. ἀγών.

אֶלְמַנְתֵּן m. ἀγρός; pl. אֶלְמַנְתֵּן Dörfer | villages.

אֶלְמַנְתֵּן u, § 41 mieten | hire. || אֶלְמַנְתֵּן, אֶלְמַנְתֵּן m. Lohn | wages.

אֶלְמַנְתֵּן (*sic, § 3, V. 12*) Dach | roof.

אֶלְמַנְתֵּן, nest. || אֶלְמַנְתֵּן f., h. אֲדָמָה Boden | soil.

אֶלְמַנְתֵּן f., h. עֵץ Ohr | ear.

אֶלְמַנְתֵּן m., εἶδος (G. Hoffmann, ZDMG, 32, 748 n.), Gestalt, Art, Aussehen | form, species, appearance.

لَسْ § 3 *interjectio irridentis, ehe, εὐγε.*

أَلْ oder | or. لَعْلَهُ (cf. لَعْلَهُ) oder, das heisst | or, i. e. لِلَّهِ, Ethp. sich vereinigen, versöhnen | be reconciled, be at peace. | لَمْ f., pl. لَمْلَمْ Zeichen, Wunderzeichen, Buchstabe | sign, token, miracle, letter.

أَلْ oh! Wehe! | oh! woe! *cum* لَمْ, لَمْ, لَمْ.

أَلْكَلْمَلْ (أَلْكَلْمَلْ). أَلْكَلْمَلْ εὐαγγέλιον.

أَلْكَلْمَلْ εὐαγγέλιον.

أَلْكَلْمَلْ "أَلْكَلْمَلْ". "εὐαγγέλιον.

أَلْكَلْمَلْ § 14 Frosch | frog.

أَلْكَلْمَلْ m., pl. أَلْكَلْمَلْ, لَمْلَمْ (V. لَمْ?) Krippe | manger.

أَلْكَلْمَلْ (vel أَلْكَلْمَلْ), Jerusalem.

أَلْكَلْمَلْ § 48, g, 1 gehen | go. Part. nützlich sein | serve.

أَلْكَلْمَلْ § 32, m. Bruder | brother. | أَلْكَلْمَلْ f. Schwester | sister | أَلْكَلْمَلْ f. brüderliche Liebe, bes. als Anrede | brotherly, love, "brethren".

أَلْكَلْمَلْ, *impf. u.*, nehmen, annehmen, halten | take, accept,

hold. Ethp. festgehalten werden | be retained. Aph.

ergreifen lassen cause to seize. | أَلْكَلْمَلْ pass. et act.

أَلْكَلْمَلْ Besitz. Gewalt | possession, power.

[أَلْكَلْمَلْ] [أَلْكَلْمَلْ] zurückgelassen, übrig sein | be left. أَلْكَلْمَلْ

verweilen | remain. أَلْكَلْمَلْ, أَلْكَلْمَلْ, f. أَلْكَلْمَلْ; pl. أَلْكَلْمَلْ,

أَلْكَلْمَلْ der letzte | last. | أَلْكَلْمَلْ st. const. (sc. أَلْكَلْمَلْ)=

adverb. أَلْكَلْمَلْ, أَلْكَلْمَلْ, f. أَلْكَلْمَلْ; pl. أَلْكَلْمَلْ, أَلْكَلْمَلْ,

أَلْكَلْمَلْ, etiam sine | et in Sing. sine |

scribitur أَلْكَلْمَلْ. ein anderer | an other. Adv. أَلْكَلْمَلْ

et **اَلْمُدْنِي** im Gegenteil | on the contrary. || **اَلْمُدْنِي**
f., st. cstr. **الْنِهَا** das Ende | end. || **اَلْنِهَا** **حَتَّى** bis
zuletzt | up to the last moment.

اَمْ *v.* **مَعْ**; **اَمْ** *v.* **مَعِ**.

اَمْ, *etiam sine* **ـ**, pers., Bote | messenger.

كَمْ (**اَخ**) wie, gemäss | as, according to. || **كَمْ**, **كَمْ** **كَمْ** **كَمْ**
conj. wie | as. || **كَمْ كَمْ**, wie dieser, ein solcher | such.

كَمْ كَمْ, auf solche Weise | in such a way. || **كَمْ**,
cum Suff., wie | like. (Cf. G. Hoffmann, ZDMG 32, 753.)

كَمْ كَمْ auf solche Weise, z.B. | in such a way, *e.g.* || **أَبْسِرْ**
zugleich | together. || **كَمْ كَمْ** nachdem, entsprechend
according to. corresponding to.

أَنْ wo? | where? || **أَنْ** = **أَنْ** **كَمْ** wo ist (er)? | where
is (he)? || **أَنْ** **كَمْ** woher? | whence? || **أَنْ**. **أَنْ** auf
welche Weise? | in what way? *cum.*, *relative*.

أَنْ *v.* **أَنْ**. **أَنْ** *h.* **كَلْ** § 3.

أَنْ, **أَنْ** *m.* Baum | tree.

أَنْ, **أَنْ** wahrhaftig, gewiss | truly, certainly.

أَنْ § 21 wer? | who? || **أَنْ** § 22.

أَنْ *etiam* **فَـ**, **فَـ**.

أَنْ *v.* **مَوْسِ**.

أَنْ es ist, sind | there is, are; hebr. **כִּי**. || **كَمْ أَنْ** es
war | there was. || **كَمْ كَمْ** ich habe | I have. || **كَمْ** etc.
ich bin | I am. || **كَمْ كَمْ** **وَ** es ist nicht | it is not. ||
كَمْ كَمْ *f.* das Wesen | being, existence.

أَنْ *f., pl.* **أَنْ** **إِلَيْهَا**.

أَعْصَىٰ v. اَعْصِيٰ.

أَعْصَىٰ *impf. n.*, § 41 essen | eat. || أَعْصَمَهُ *§ 19, a.* || مُنْجَبِكَةً f. Speise, Lebensunterhalt. | food, victuals.

أَعْصَىٰ *impf. u.*, schwarz sein | be black. *Aph.* schwärzen | make black. *Part. pass.* أَعْصَمَهُ geschwärzt | blackened. أَعْصَىٰ, أَعْصَمَهُ schwarz | black.

أَعْصَمَهُ v. اَعْصِيٰ. أَعْصَمْتُمْ أَعْصَمْتُمْ ξένος.

أَعْصَمَهُ, *a*, § 41 sorgen | attend to.

أَغْرِيٰ § 25 Bauer | peasant.

أَخْذٌ *m.* Zorn, Ärger | wrath, vexation.

إِنْ = إِنْ wenn, إِنْ nicht; aber, sondern | if not, but. (Cf. ἀλλά.) || إِنْ إِنْ wenn nicht, nach einer Negation | if not (after a negation) إِنْ v. إِنْ.

أَلَّا, إِلَّا *m.* Gott | God. || أَلَّا göttlich | divine. || إِلَّا f. Gottheit | divinity.

أَلَّا § 41 Zorn halten | keep his anger.

أَلَّا *f., pl.* أَلَّا, أَلَّا *h.* أَلَّا § 14, b Rippe | rib.

أَلَّا, أَلَّا *et أَلَّا*. *impf.* أَلَّا lernen | learn. *Pael.* lehren, teach. || أَلَّا gelehrt | learned. أَلَّا Lehrer | teacher. || إِلَّا Gelehrsamkeit | learning. || مُنْجَدِلٌ § 25, 4, b 1 Lehre | doctrine.

أَلَّا 1000, § 33, d. *St. emph. sg. scribit Nöld.* أَلَّا (*k.*); *pro أَلَّا editio americana* Apoc. 6, 11; 7, 1—4; 14, 1 (19, 18) أَلَّا.

أَلَّا *f.* § 17 *b* Schiff | ship.

جَلَّ, *impf. i.*, drängen, drücken | press, oppress. || **جَلَّ**
es war nötig | it was necessary. || **جَلَّ** *m.* Bedrängnis,
Not | oppression, calamity.

أُمٌّ *f.* Mutter | mother. § 32.

(**أَعْمَدَ**) **أَعْمَدَ** beständig | constant. (*Etiam = ἀμήν.*) *Adv.*
أَعْمَدِيَّ. **أَعْمَدِيَّ** Handwerker | artisan. || **أَعْمَدِيَّ** Hand-
werk, Kunst | trade, art. *Aph.* **أَعْمَدَ**, **أَعْمَدَ** glauben |
believe. || **أَعْمَدِيَّ** Glaube | faith. || **أَعْمَدِيَّ**, *f.* **أَعْمَدِيَّ**
gläubig, treu | faithful, true.

جَلَّ, *impf. a.*, sprechen | speak. || **جَلَّ**, **جَلَّ** *m.* Wort,
Predigt, Abhandlung | word, sermon, treatise.

جَنَّبَ *m.* Lamm | lamb.

عَدِيَّ wann? | when?

إِنْ **إِنْ** wenn | if. || **إِنْ**, **إِنْ** **إِنْ** wenn aber | but if. || **إِنْ**
häufig in nicht erfüllten Bedingungssätzen (often for
conditions not likely to be fulfilled).

أَنَا, **أَنَا** ich | I. *Pl.* **أَنَا** wir | we. § 19.

إِنْتِي *f.* *ἰνδίκτιώνα*, *indictio*.

أَنْتَ *v.* **أَنْتَ**, **أَنْتَ**.

إِنْسَانٌ, **إِنْسَانٌ** *m.* Mensch, ursprünglich kollektiv Mensch-
heit | man, originally mankind || der einzelne | the
single. **إِنْسَانٌ**, **إِنْسَانٌ**, *pl.* **إِنْسَانٌ**; *pl.* **إِنْسَانٌ** einige |
some. || **إِنْسَانٌ** menschlich | human. || **إِنْسَانٌ** Menschen-
natur | human nature. || **إِنْ** *v.* **إِنْ**.

أَنْتَ *m.*; **أَنْتَ** *f.* du | thou. **إِنْتِي** *m.* **إِنْتِي** ihr | ye. § 19.

إِنْتِي *f.* Frau | woman. § 32.

لَئِلٌ, *Pael.* لَئِلٌ heilen | cure. || لَئِلَّاتٌ Heilkunst, Arzenei | medicine. *Pl. plerumque* لَئِلَّاتٍ.

لَهْلَهْلٌ m., *pl.* لَهْلَهْلٌ, لَهْلَهْلٌ τὸ στάδιον.

لَهْلَهْلٌ, لَهْلَهْلٌ m. στύλος.

لَهْلَهْلَهْلَهْلٌ ὁ στρατιώτης.

لَهْلَهْلٌ / ., *pl.* لَهْلَهْلٌ ἡ σφαῖρα.

لَهْلَهْلٌ *impf. u binden | bind.* || لَهْلَهْلٌ Gefängnis | prison.

لَهْلَهْلٌ m. § 25 Band | bond.

لَهْلَهْلٌ doppelt | double; v. لَهْلَهْلٌ.

لَهْلَهْلٌ auch, sogar | too, even. || لَهْلَهْلٌ auch nicht, und nicht | neither.

لَهْلَهْلٌ, لَهْلَهْلٌ f., *pl. tant.* Gesicht, Oberfläche, Gestalt | face, surface, figure.

لَهْلَهْلٌ (pers.) *plerumque Plur.* Schloss, Burg | castle, fortress, tower.

لَهْلَهْلَهْلٌ, لَهْلَهْلَهْلٌ m. ὁ ἐπίσκοπος. لَهْلَهْلَهْلَهْلٌ Bischofs-würde | bishopric.

لَهْلَهْلَهْلٌ Hinterhalt | ambush v. لَهْلَهْلٌ.

لَهْلَهْلَهْلٌ v. لَهْلَهْلٌ.

لَهْلَهْلَهْلٌ, لَهْلَهْلَهْلٌ v. لَهْلَهْلٌ.

لَهْلَهْلَهْلٌ, لَهْلَهْلَهْلٌ f., *pl.* لَهْلَهْلَهْلٌ Weg | way.

لَهْلَهْلَهْلٌ v. لَهْلَهْلٌ.

لَهْلَهْلَهْلٌ m. *pl.* لَهْلَهْلَهْلٌ Löwe | lion.

لَهْلَهْلَهْلٌ f. Witwe | widow.

لَهْلَهْلَهْلٌ, لَهْلَهْلَهْلٌ f., *pl.* لَهْلَهْلَهْلٌ Erde, Land | earth, country. |

لَهْلَهْلَهْلَهْلٌ irdisch | earthly.

אָסַף *im pf. u* (Lag. Semit. 1, 26) begegnen | meet. | **אָסֵף**,
cum Δ *et Suff.* entgegen | to meet.

אָשַׁׁבְתִּי v. **אָשַׁׁבְתָּה**; **אָשַׁׁבְתָּה** v. **אָשַׁׁבְתָּה**.

אָשְׁׁבָּה, f. **אָשְׁׁבָּהִים** ḥρθόδοξος.

אָשַׁׁבְתִּי, *im pf. u*, ausgiessen, vergiessen | pour out, shed.

אָשַׁׁבְתִּי v. **אָשַׁׁבְתִּי**.

אָצַב, § 48 d 2 kommen, ankommen | come, arrive. *Aph.*
 bringen, führen | bring, lead. | **אָצַבְתִּי**, **אָצַבְתָּה** Ankunft |
 arrival.

אָצַב Zeichen | sign, token s. p. 134.

אָצֵב, **אָצֵב** m. Ort, Gegend | place, region. *Pl.* **אָצְבָּהִים**. ||

אָזֶם *praep.* nach | after (§ 49, h) **אָזֶם** **כִּי** et **כִּי** **אָזֶם**;
אָזֶם später | later. Cf. de Lag. Mitth. 1, 77.

—

Δ *praep. in*, von Ort, Zeit, Zustand, Ursache, Instrument | in (*prepos.* denoting place, time, circumstance, reason, instrument).

אֲגַם, **אֲגַם** h. **בַּאֲגַם**, **בַּאֲגַם**(?) Brunnen, Cisterne | well, cistern.

אֲקֹם, *im pf.* **אֲקֹם** schlecht sein | be bad. *Ethpe.* **אֲקֹם**,
 (**אֲקֹם**) *nestor*. **אֲקֹם**, *cum* Δ es missfiel ihm | it
 displeased him. **אֲקֹם** böse, bad, wrong. || **אֲקֹם**
 etwas Schlechtes | something wrong. **אֲקֹם** Ver-
 brechen, Unheil | crime, mischief. || **אֲקֹם** f.
 Schlechtigkeit | wickedness. **אֲקֹם** § 6 arm | poor.

לְבָבֶל p. 27 *puerulus; pupilla.*

מִשְׁחַת (*u*) suchen, untersuchen | seek, investigate. *Pa.* bezeichnen | mean.

שְׁפֵרָה (*u*) *pa.* zerstreuen | disperse. *Ethpa.* zerstreut werden | be dispersed.

שְׁמֹמֶן h. **שְׁמֹמֶן**.

שָׁמַע *impf.* *a* sich schämen | be ashamed. | **שְׁמֹמֶן** *f.* Schande | disgrace.

שְׁמֹמֶן h. **בְּהָרָה**.

(**שְׁמַרְךָ** *vel* **שְׁמַרְתָּךְ**) *pa.* **שְׁמַרְךָ** erklären | explain. *Ethpa.* verstehen | understand. || **שְׁמַרְךָ** Erklärung explanation.

שְׁמַרְךָ, **שְׁמַרְתָּךְ**, *contr.* **שְׁמַרְךָ** zwischen | between. *Plerumque sequente* Δ.

שְׁמַרְטָה, alter cod. **שְׁמַרְטָה**. Scholion ΗΡ. = ροπαλός, θραύστης. βάκλος, baculus.

שְׁמַרְתָּךְ *impf.* *u* plündern | plunder. *Ethpe.* geplündert, in die Gefangenschaft geführt werden | be robbed, be led into captivity. || **שְׁמַרְתָּךְ** *f.* Beute | prey.

שְׁמַרְתָּךְ *impf.* *a*, müssig sein, Zeit haben | be idle, have time. *Ethpe.* cum Δ eifrig sein | be busy. *Pa.* aufhören machen, abschaffen | stop, abolish. **שְׁמַרְתָּךְ** ἀργία, Trägheit | idleness. **שְׁמַרְתָּךְ** verhindernd | being a hindrance.

שְׁמַרְתָּךְ *f.* Terebinthus. *Pl.* **שְׁמַרְתָּךְ** die Frucht derselben | its fruit.

שְׁמַרְתָּךְ *impf.* *u* empfangen, schwanger werden | conceive,

be pregnant. *Ethpe.* empfangen werden | be conceived. || حَمْنَى Empfängnis | conception.

حَمَّ § 40 b. 47, 5 trösten | comfort.

حَمَّدَ v. حَمَّدَ.

حَمَّادَ pl. حَمَّادَ et حَمَّادَ Ei u. Eiförmiges, z. B. (Hirn-) Schädel | egg, and what looks like an egg, e.g. skull. (Bar Ali حَمَّادَ cum R).

حَمَّافَ v. حَمَّافَ.

حَمَّامَ cf. § 32, Haus, Ort, Stätte | house, place. حَمَّامَةَ حَمَّامَةٌ Töpferwerkstatt | pottery. حَمَّامَةَ حَمَّامَةٌ u. حَمَّامَةَ Grabstätte | cemetery.

حَمَّاَ weinen | weep. حَمَّاَ das Weinen | weeping.

حَمَّاَ, f. 12 حَمَّاَ frühreif | premature. حَمَّاَ حَمَّاَ حَمَّاَ zuerstreiſ | what ripens first. || حَمَّاَ, pl. حَمَّاَ Erſtling | firstling.

حَمَّاَ impf. a, verschlingen, (Schläge) erleiden | swallow, suffer (blows). *Ethpa.* verzehrt werden | be devoured.

حَمَّاَ bauen | build. *Ethpe.* errichtet werden | be constructed. حَمَّاَ m. Gebäude | building.

حَمَّاَ, حَمَّاَ v. حَمَّاَ.

حَمَّاَ impf. a, süß sein, sich ergötzen | be sweet, rejoice.

حَمَّاَ Wohlgeruch, Salbe | perfume, ointment (st. abs. et. cstr. ap. PSm. bis حَمَّاَ). || حَمَّاَ süß, wohlwollend | sweet, benevolent. حَمَّاَ Annehmlichkeit, agreeableness.

حَمَّاَ, حَمَّاَ, pl. حَمَّاَ et حَمَّاَ Fleisch | meat.

حَمَّاَ v. حَمَّاَ.

חֲשֹׁב suchen, fordern, bitten | seek, demand, request. || **חַדְשָׁה**,
חַדְשָׁה f. Bitte | request. || **חַדְשָׁה f.** das Suchen, die
 Frage | petition, question.

חָסֵד, **חָסֵד** Herr, Besitzer | lord, owner. || **חָסִידָהִים**, *pl.*
חָסִידָהִים Feind enemy. || **חָסִידָהִים** Feindschaft | en-
 mity. || **חָסִידָהִים** Gegenvor Gericht | opponent (in court).
חָסִידָהִים coll., h. **בְּעִיר** *plerumque f.*, das Vieh | cattle.

חָזֶה suchen, fragen | investigate, ask.

חָזֵה vermindern | diminish. || **חָזֵה** *adj. et adv.* abnehmend,
 weniger | diminishing, less. || **חָזֵה** **חָזֵה** beinahe |
 about.

חָזָן v. **חָזָן**.

חָמֵד, **חָמֵד** *m.* das unbebaute Feld | uncultivated field. || **חָמֵד**
 draussen out of doors. || **חָמֵד** ausser | without.

חָנָן, **חָנָן** § 32. Der Sohn | son. In Zusammensetzungen
 (in composition) **חָנָן** v. **חָנָן** Mensch | man. || **חָנָן**
 Glacis (ob zum vorhergehenden **חָנָן**? if it does not belong
 to the preceding **חָנָן**). || **חָנָן** **מִדְבָּר** zur Stunde, sogleich
 at once. || **חָנָן** Tochter | daughter. § 32. || **חָנָן**,
חָנָן **בְּתַח** Wort | voice. *Pl.* **מְלָאִים** Worte, Rede | words,
 speech.

חָמַר schaffen, machen | create, make. *Ethpe.* geschaffen
 werden | be created. || **חָמַר** f. Schöpfung | creation.
Pl. **חָמָרִים** Creatures | creatures. || **חָמָרִים** § 25.
 Schöpfer | creator.

חָמָרִים βάρβαρος.

בְּרִית *m.*, in pl. *plerumque f.* beryllus. || בְּרִית, h. בְּרִית
Perle | pearl.

בָּרַךְ *impf. u*, sich beugen, niederknien | bow down,
kneel. || בָּרַךְ gesegnet | blessed. *Pa.* segnen | bless.
Part. pass. בָּרַךְ gesegnet | blessed. || בָּרַךְ *f.*
Segen | blessing.

בְּאֶת aber, im Gegenteil | but, on the contrary.

בָּרֵק (*impf. u*) blitzen | lighten. *Aph.* strahlen | radiate.
בָּרֵק *m.* Blitz | lightning.

בָּרַזְבָּן v. בָּרַךְ.

בָּרֵסֶת reifen, kochen | ripen, boil. || בָּרֵסֶת gekochte
Speise | meat, ἔστεσμα.

בָּרָךְ v. בָּרַךְ *sub* בָּרֵק.

בָּרָהָם *f.* Jungfrau | virgin. || בָּרָהָם Jungfräulichkeit |
virginity.

בָּרָהָם v. בָּרַךְ.

בָּרָק, בָּרָק glänzend, herrlich | splendid, glorious.

בָּרָק § 3, *m.* Pfeil | arrow (*V* בָּרָק).

בָּרָק v. בָּרַךְ.

בָּרָק *m.* Gerichtsdienner | officer.

בָּרָק *impf. u* bilden, formen | form, shape. *Ethpe. pass.*

בָּרָק, בָּרָק Mann | man, v. בָּרַךְ. בָּרָק § 38 (BH.
Gr. 1, 48).

בָּרָקְבָּרָק Γολγόθָא.

בָּרָק, *Pa.* schmähen, lästern | revile, blaspheme. *Ethpa. pass.*

μετανιάζειν *impf. a*, sich treffen, ereignen (unpersönl.) | chance, happen.

μέσης *et μέσης f.* γέεννα.

μέσης, **μέσης** Mitte, das Innere | middle, interior. | **μέσος** innerhalb | within. **μέσος** hinein | in, inwards.

(**μέσος**) *Aph.* antworten | answer; ἀποκριθῆναι.

μετάβασις *m. et μετάβασις f.* Cisterne | cistern. Cf. de Lagarde, Mittheilungen 2, 354 A. 2.

μετάπλευσις Räuber, Dieb | robber, thief.

μεταπράγματείν ehebrechen | commit adultery, *c. acc.* **μεταπράγματος** Ehebruch | adultery.

μεταποίησις *f.* Entscheidung | decision, ἀπόφασις.

μεταπότι γάρ nemlich | namely, for. (Arab. حِينَ?).

μεταπότι Kreis, Rad | circle, wheel.

μεταπονέτειν offenbaren, entdecken reveal, discover. *Ethpe. pass.*

Pa. aufdecken | uncover. || **μεταπονέσθειν** (**μεταπονέσθειν** § 25) Offenbarung | revelation. || **μεταπονέσθειν** öffentlich | publicly. || **μεταπονέσθειν** *ad* Offenbarung | revelation.

μεταπονέσθειν τὸ γλωσσόχορον (*PSm.* **μεταπονέσθειν** —).

μεταπονέσθειν *impf. u*, wegnehmen, berauben | take away, rob. |

μεταπονέσθειν Beraubung | robbery.

μεταπονέσθειν, *impf. u*, aushauen | hew out, carve. || **μεταπονέσθειν** γλυπτά. || **μεταπονέσθειν** Bildhauerkunst | sculpture.

μεταπονέσθειν *impf. u*, vollenden | finish. *Impf. a*, vollendet sein | be complete. || **μεταπονέσθειν** die den Willen thun | who

do the will. || **בָּהַלְלָה** völlig, vollständig | completely. ||
בָּהַלְלָה vollkommen | perfect.

בָּנֶגֶב et **בָּנֶגֶב** st. abs. et cstr., **בָּנֶגֶב**, pl. **בָּנֶגֶב** die Seite |
 side. **בָּנֶגֶב** neben | by the side of.

בָּנֶגֶב (**בָּנֶגֶב**); **בָּנֶגֶב** kräftig | strong.

(**בָּנֶגֶב**) **בָּנֶגֶב** verborgen, geheim | hidden, secret.

בָּנֶגֶב, **בָּנֶגֶב** τὸ γένος.

בָּנֶגֶב ausspeien | spit out. *Ethpe. pass.*

בָּנֶגֶב schreien | cry. **בָּנֶגֶב**, f. Geschrei | cry.

בָּנֶגֶב Af. zuteilen, anvertrauen | commit to, entrust.

בָּנֶגֶב, impf. u, schelten | scold.

בָּנֶגֶב, pl. **בָּנֶגֶב** Ellen | cubits (= **בָּנֶגֶב**?).

בָּנֶגֶב § 8, m. Aussatz | leprosy || **בָּנֶגֶב**, **בָּנֶגֶב** aussäitzig |
 leprous.

בָּנֶגֶב, **בָּנֶגֶב** Nord (Wind u. Gegend) | North (of wind &
 region). || **בָּנֶגֶב** nördlich | northern. *Pro* **בָּנֶגֶב**, **בָּנֶגֶב**
leg. vid. **בָּנֶגֶב**.

בָּנֶגֶב, **בָּנֶגֶב** m. Knochen | bone.

בָּנֶגֶב, **בָּנֶגֶב** m. Leib, Körper | body.

בָּנֶגֶב, impf. u, berühren, betrachten | touch, consider.

?

? (?) *Particula relationis, genitivi; Conjunction* weil |
 because.

בָּנֶגֶב h. **בָּנֶגֶב** § 25 Wolf | wolf.

חָסֵךְ, *impf. u.* opfern | sacrifice. || **חַסֵּד** *m.* Opfer | sacrifice.

חַמְבָּחֶן *m.* Altar | altar.

חָצַק, anhängen | cleave to. *Pa.* verbinden | join.

חָזַק. *impf. a.* führen, leiten | lead, guide. *Ethpe. pass.*; *Pa.* leiten, regieren | guide, rule. || **חַזְקָה** *Feld* | field. ||

חָזֵקְנִיָּה Wüste | desert. || **חַזְקָה** Lebensführung | way of living. || **חַזְקָה** *m.* Leiter, Vorsteher | leader, ruler.

חַזְקָה die (Heils-)Ökonomie | economy, plan (of salvation). || **חַזְקָה** (**חַמְרָה**?) — h. **הַבָּרָה** Allerheiligstes | the holy of holies. || **חַזְקָה** *f.* Biene | bee.

חָזַק, *Pa.* lügen | lie || **חַזְקָה** lügnerisch | lying, false. || **חַזְקָה**, Lüge | falsehood.

חָזָקָה, **חַזְקָה** *m.* Gold | gold. || **חָזָקָה** *vel* **חָזָקָה** *part.* *pass.* *pa.* *vel af.* vergoldet | gilt.

חָזָקָה, **חַזְקָה**, *st. cstr.* **חָזָקָה**, *emph.* **חָזָקָה** Ort place ($\delta\sigma\chi\varepsilon\tilde{\iota}\sigma\omega$) *vel* **חָזָקָה**?) *pl.* **חָזָקָה**, **חַזְקָה**.

חָזַק, *impf.* **חָזַק**. richten | judge. || **חַזְקָה** Gericht | court. || **חָזָק**, Richter | judge. || **חַזְקָה**, *st. cstr.* **חָזָקָה** Stadt | town.

חָזַק; *part.* **חָזַק**, *f.* **חָזַקְתִּי** jubeln | rejoice.

חָזָקָה, **חַזְקָה** *m.* — h. **הַזָּר** Generation | generation.

חָזַק; mit Füssen treten | tread down. *Ethpe. pass.*

חָזַק, *impf. a.* fürchten | fear. || **חָזַק**, fürchtend u. zu fürchten | fearing & formidable. || **חָזָקָה**, **חַזְקָה** *f.* Furcht, Verehrung, Gegenstand der Verehrung | fear, devotion, object of worship. *Pl.* **חָזָקָה**.

لَهُ, m. pers. Dämon | demon, pl. لِهُوْن.

لَهُ, c. suff. ex ـ, et ـ § 23.

أَمْ, ـة, aber, nämlich | but, for.

مَدَّ, una formarum pluralis vocis مَدَّ, διαθηκη.

مَعْنَى, ـة, rein sein | be pure. || Purt. pass. مَعْنَى, rein | pure.

مَعْذِلَة, Ethpe. gedenken | remember. || مَعْذِلَة, Gedächtnis | memory. || مَعْذِلَة, مَعْذِلَة, Männchen | male.

مَعْدُلَة, m. Scheidung | divorce.

مَعْدُلَة, v. مَعْدِلَة.

مَعْدُلَة, مَعْدُلَة, m. Blut | blood (pl. مَعْدُلَات).

مَعْدُلَة, ähnlich sein | be like. Ethpe. ähnlich gemacht werden | be made alike. Pa. vergleichen, phantasiren | compare, rave. || مَعْدُلَة, Bild | likeness. || مَعْدُلَة مَعْدُلَة مَعْدُلَة in eben dieser Weise | in the very same way.

مَعْدُلَة, impf. a, schlafen | sleep.

مَعْدُلَات, f. pl. مَعْدُلَات, Thränen | tears.

مَعْدُلَات, Ethpa. sich wundern | wonder. || مَعْدُلَات, ـة f. pl. مَعْدُلَات, ـة Wunder | miracle..

مَعْدُلَة, impf. a, aufgehen | rise. Af. aufgehen lassen | cause to rise, raise. مَعْدُلَة, m. Osten, Licht, Erscheinung | east, light, epiphany. || مَعْدُلَة, مَعْدُلَة, مَعْدُلَة m. Osten | east.

مَعْدُلَة, m. Schweiß | sweat.

مَعْدُلَات, pl. مَعْدُلَات, Diesteln | thistles

مَعْدُلَة, impf u, eintreten | enter. Ethpe. begriffen werden | be understood. || مَعْدُلَة, مَعْدُلَة Begreifbarkeit | comprehension. || مَعْدُلَة, f. παλλαξή.

τάσθι, *impf.* *u.*, üben, lehren | practice, teach. *Part. pass.*
Pa. τάσθητος geübt, erfahren | practised, experienced.

α

τόνις *particula demonstrativa*, siehe, hier | lo, here. || εστί *m.*,
 τόνις *f.*, *pl. m.* τόνιστος *Pron.* § 20. || τότεν damals |
 then. || τότεν ebenso, ähnlich | likewise, similarly. ||
 τότεν daher, nun therefore. || τότεν, τότεν auf diese
 Weise, so in this way, thus. τότεν. *m.* dieser | this.
 τότεν *f.*, *pl.* τότεν § 20. τότεν hier here. || τότεν (*v.* τότεν)
 zu dieser Zeit | at this time.

(τότεν) τότεν *m.* Betrachtung | consideration.

τόπος *m.* Erscheinung, Phantasie | apparition, fancy.

τόπος phantastisch | fantastical.

τοπίο *Pa.* führen, leiten | guide, lead.

τοπίος ιδιώτης, Laie | layman.

τομή *m.* Glied | member.

τοπίο glänzend, herrlich | splendid, glorious.

τοπίο, τοπίο *v.* τοπίο.

τοπίο, τοπίο; τοπίο. τοπίο *v.* § 19.

τοπίο sein, werden | be, become. § 48 b.

τοπίο, τοπίο *m.* Verstand, Einsicht | understanding, intelligence. *denom.* *Pa.* *part. pass.* einsichtig | intelligent, judicious.

τοπίοντας ὑπόθεσις, *sg.* & *pl.*

παραμνήματα; *vid.* "פָּנִים".

בָּסַת v. פָּנִים; בָּסַת, בְּשָׁת v. יָרַא.

בָּשָׁת, בְּשָׁת m. Tempel | temple.

בָּשָׁת, בְּשָׁת v. בָּשָׁת.

בָּשָׁת, בָּשָׁת, בְּשָׁת v. יָרַא.

בָּשָׁת, h. בָּשָׁת Pa. loben | praise. || Aph. בָּשֵׁת verspotten, verlachen | deride. mock.

בָּשָׁת Pa. gehen | go.

(בָּשָׁת) Aph. abwenden (die Augen) | turn away (the eyes).

בָּשָׁת, בָּשָׁת; בָּשָׁת, בָּשָׁת v. יָרַא; בָּשָׁת, בָּשָׁת v. כָּאֵן.

בָּשָׁת, impf. u, wenden, häufiger *intrans.* sich wenden | turn, more frequently *intrans.* Ethpe. gewendet werden | be turned. Ethpa. umhergetrieben sein | be driven about. be agitated.

בָּשָׁתִים, pl. בָּשָׁתִים τὸ ἄρωμα.

בָּשָׁתִים, et בָּשָׁתִים αἱρετικοί.

בָּשָׁתִים, בָּשָׁת v. יָרַא.

7

ε *copula* und. sogar | and. even. § 49 b.

בָּשָׁת Pa. versammeln, zusammenkommen | assemble, meet. § 44 a. בָּשָׁת st. c. בָּשָׁת pl. בָּשָׁת h. בָּשָׁת Versammlung, Kirche | congregation, church.

1

בָּשָׁת, בָּשָׁת m. Zeit | time. || בָּשָׁת einmal | once. || בָּשָׁת...

בָּשָׁת bald . . . bald | sometimes . . . sometimes. || Pl.

جَنْبَرْ Fäle | cases. || *F.* حَدْبَرْ, حَدْبَرْ Zeit | time. || *Pl.* حَدْبَرَاتْ.

جَنْجِلْ klingeln | ring the bell.

(جَنْجِلْ) *Part.* حَذِيرْ et *f.* حَذِيرْ es geziemt sich | it is becoming.

حَذِيرْ حَذِيرْ es hätte sich geziemt | it would have been be-
coming. حَذِيرْ m. Gerechtigkeit | justice. || حَذِيرْ f.

أَلْمَسْ أَلْمَسْ Almosen | alms. حَذِيرْ gerecht | just.

أَلْمَسْ أَلْمَسْ lauter, trefflich, pure, excellent. || *Adv.* أَلْمَسْ trefflich,
züchtig | *adv.* in a pure and modest way.

حَذِيرْ Pa. ermahnen, warnen | advise, warn. || حَذِيرْ f.
Vorsicht, Sorgfalt | prudence, care.

حَذِيرْ Joch, Paar | yoke. pair; ζυγόν, ζεῦγος. || *denom.*

حَذِيرْ Pa. vereinigen | unite. حَذِيرْ m. Verehlichung |
marriage.

حَذِيرْ m. Prunk, Pomp | show, state.

حَذِيرْ bewegt werden | be moved. | *Ethpe.* erschüttert
werden | be shaken. حَذِيرْ m. Bewegung, Erdbeben |
motion, earthquake.

حَذِيرْ § 3 h. بَزْنَى, βασιπάος.

حَذِيرْ m. Faust | fist. *Pl.* حَذِيرْ et rarius حَذِيرْ.

حَذِيرْ m. Waffen, Schmuck | arms, attire.

حَذِيرْ siegen. gerechtfertigt werden | conquer, be justified.

حَذِيرْ f. Sieg, victory. حَذِيرْ, حَذِيرْ Sieger | conqueror.

حَذِيرْ n. pr. Zaechaeus.

(حَذِيرْ) *Aph.* glänzen, strahlen lassen | shine, radiate. ||

حَذِيرْ m. Strahl | ray.

جَنْدِلْ *m.* ἡχός, Geräusch, Klingeln | noise, ringing. || **جَنْدِلْ** (*deest apud PSm*) *et جَنْدِلْ* *idem.*

عَمِلْ *Pa.* einladen | invite. || **عَمِلْ** eingeladen, bereitet | invited, prepared.

عَمِلْ *im pf. a et Pa.* singen, spielen | sing, play. || **عَمِلْ** Psalmist | psalmist. || **عَمِلْهُدْ** Psalm | psalm.

جَنْدِلْ *m.* Art, Weise | manner, way. *Pl.* **جَنْدِلْ**, **جَنْدِلْ**.

جَنْدِلْ *huren* | commit fornication. || **جَنْدِلْ** *f.* Hurerei | fornication.

جَنْدِلْ, *im pf. a.* schreien | cry. || **جَنْدِلْ** *f.* Geschrei | cry.

جَنْدِلْ, *im pf. a,* vermindert, klein sein | be small, diminished.

جَنْدِلْ *m.,* **جَنْدِلْ**, **جَنْدِلْ** *f.* klein | small. || *Pl.* **جَنْدِلْ**, **جَنْدِلْ**, **جَنْدِلْ**; **جَنْدِلْ**; **جَنْدِلْ** in Kürze | briefly.

جَنْدِلْ, *im pf. u,* aufrichten, kreuzigen | erect, crucify. ||

Ethpe. gekreuzigt werden | be crucified. || **جَنْدِلْ** *1. part.*

pass. gekreuzigt | crucified. || *2. subst.* Kreuz | cross. ||

جَنْدِلْ Kreuzigung | crucifixion. || **جَنْدِلْ** Kreuziger | he who crucifies.

جَنْدِلْ, *im pf. u,* säen | sow. *Ethpe.* pass. || **جَنْدِلْ**, **جَنْدِلْ** *m.* Same | seed. || *Pl.* **جَنْدِلْ**, **جَنْدِلْ** Gemüse | seeds, vegetables.

جَنْدِلْ, **جَنْدِلْ** *f.* Faust | fist. *Pl.* **جَنْدِلْ**; cf. **جَنْدِلْ**.

س

جَنْدِلْ, *pl.* **جَنْدِلْ** *m.* Glut, Gewalt, Angriff, violence, attack.

جَنْدِلْ Geliebter, Freund | beloved, friend. || **جَنْدِلْ** *m.*

Liebe | love.

- وَرَدَّ** Pa. verderben | destroy. *Ethpa. pass.* || وَرَدَّهُ, f.
وَرَدِيْلَكْتُونْ verweslich | corruptible. || وَرَدِيْلَكْتُونْهُ
 Unverweslichkeit | incorruption.
- جَنِيْزَهُ**, جَنِيْزَهُ Genosse | comrade. || جَنِيْزَهُهُ Gefährtin | com-
 panion *f.*
- عَصَمَ**, *impf. u*, einschliessen, zusammenhalten | enclose,
 blockup. || عَصَمَهُ Einschliessung, Belagerung | siege.
- ئَلِيْخْتُوكْ** élixtoς, εἰλικιώδης.
- سَبْعَةُ** f. 1. § 33. سَبْعَةُ 7mal seven times. || سَبْعَةُ
 zusammen | together. | سَبْعَةُ (rarius scribitur سَبْعَةُ
 سَبْعَةُ) sogleich | at once.
- سَرَّ** sich freuen | be glad. | سَرَّهُ, سَرَّهُهُ f. Freude | joy.
- سَبْرَهُ** m. Brust | breast. *Pl.* سَبْرَهُهُ et سَبْرَهُهُ.
- سَرْجُونْ**, *impf. u et a*, umgeben, surround. | سَرْجُونْهُ st. cstr. *pl.*
 praep. ringsum | round about. | سَرْجُونْهُهُ Umkreis,
 Zirkel | circuit, circle.
- سَرْجُونْ** Pa. erneuern | renew.
- سَرْجُونْ** Pa. zeigen, beweisen | show, prove. | سَرْجُونْهُهُ /
 Beweis | argument. | سَرْجُونْهُهُ Beweiskraft, Beweis-
 barkeit | force of argument.
- سَرْكَانْ** m., *pl.* سَرْكَانْهُ Schlange | serpent.
- سَرْكُونْ** unterliegen succumb. | Pa. besiegen, verurteilen |
 conquer, condemn.
- سَرْكُونْ** heiter, freudig | gay, joyous *adv.*
- سَرْكُونْ** sich erbarmen, schonen have pity, spare. || سَرْكُونْهُ
 ferne sei es von mir | far be it from me.

אָנֹשֶׁן ansehen | look at.

אַיִלָּה weiss | white. *f.* אַיִלָּה; אַיִלָּה λευκοφανεῖς.

אָרְאֵן sehen | see. || *Ethpe.* erscheinen | appear. || אָרְאֵן *m.*

Ansehen, Gesicht, Erscheinung | look, face, appearance. || אָרְאֵן *m.* Gesicht | sight. || אָרְאֵן *f.* Erscheinung | apparition.

אָשָׁם sündigen | sin. || אָשָׁם *m., pl.* אֲשָׁמָה Sünden | sins.

אָשָׁם *f. idem.* ohne Plural (no plur.).

אָשָׁם, *impf. u,* wegaffen, berauben | take away, rob.

Ethpe. pass. אָשָׁם *Infinitiv.*

אָזֶן (§ 48 c.) leben live. || אָזֶן, אָזֶן *f.* אָזֶן lebendig | living. || *Subst.* אָזֶן *pl.* אָזֶן *f.* die Hebammie | midwife. || אָזֶן, אָזֶן das Leben life. (אָזֶן כְּחַזְקָה אָזֶן?).

אָזֶן *f.* 1) Lebenskraft | vigour. 2) Tier | animal.

St. cstr. אָזֶן. *Pl.* אָזֶן (p. 32. n. 1). אָזֶן Erlöser | saviour. *f.* אָזֶן lebengebend, life-giving.

אָזֶן *Pa.* stärken strengthen. *Ethpa.* pass. אָזֶן, אָזֶן *m.*

Kraft strength, force. *Pl.* אָזֶן et saepius אָזֶן

Truppen | troops. אָזֶן stark, mächtig | strong, mighty (Zebaoth).

אָזֶן *f.* Schwäche weakness.

אָזֶן, *impf. a,* erkennen | recognise. אָזֶן, *st. cstr.*

אָזֶן *f.* Weisheit, Erkenntnis wisdom, knowledge.

אָזֶן weis | wise. אָזֶן *adv.*

אָזֶן (אָזֶן) *m.* Milch | milk.

אָזֶן, אָזֶן *f. emph.* אָזֶן; *pl.* אָזֶן, אָזֶן; אָזֶן, אָזֶן

süss | sweet.

- μικτός**, *impf. u.* mischen | mix. *Pa.* einfügen | insert. **μικτός** vermischt, zusammenhängend | mixed, coherent.
- μέλιτος** gesund, kräftig, ganz | sound, vigorous, whole.
- μετατρέπειν**, *impf. u.* verändern | change. **μετά** *praep.* anstatt | instead. || **μετατρέπειν** verändern | change. || *Part. pass.*
- μεταλλήσεις** verschieden | various. || **μεταλλήσεις** *f.* ἀλλοίωσις.
- μετατρέπειν** (*a μέλιτος* stark sein | be strong) stark machen, aushalten | strengthen, endure.
- μέντη** *m.* Wein | wine.
- μετέπειτα** etc. 5, § 33.
- μετέπειτα**, *impf.* **μετέπειται**. sich erbarmen | have mercy. *Ethpe.* **εξιλεοῦσθαι**, Barmherzigkeit erlangen | find mercy.
- μέτι** v. **μετέπειτα** § 19.
- μέτη** *m.* unrein. Heide | unclean, heathen. || **μετέπειτα** *f.* Unreinheit. Heidentum | uncleanness, heathendom.
- μετί**, **μετίτη** heilig holy; **μετίτης**: Bischof bishop. *Pl.* **μετίτη**:
- μετί** *Pa.* beschimpfen revile. **μετί** *m.* Schande, Schimpf | disgrace, insult. (**μετί** Gnade | grace.)
- μετί**, *impf. u.* beneiden | envy (c. =). **μετί** *m.* Neid | envy.
- μετί** entbehrend | deficient. || **μετί** **μετί** mehr oder weniger, ungefähr | more or less, about.
- μετί** *Pa.* verbergen, bedecken | conceal, cover. || **μετί** *f.* Bedeckung veil. **μετί** **οὐ**, offen | openly.
- μετί** *Pa.* den Eifer locken, ermahnen | exhort, admonish. ||

- مُجْهَدٌ** eifrig | diligent. *Adv.* مُجْهَدٌ. || مُعْتَدِلٌ f.
Eifer | zeal. || مُعْتَدِلٌ f. Ermahnung | advice.
- سَقَنَ**, *impf. u.* graben | dig.
- سُقْوَةٌ** spalten, abhauen, herausreissen | split, cut off, pluck out.
- سُقْوَةٌ**, *pl.* سُقْوَاتٍ (غَرَّ) *m.* Brust | breast.
- سُقْنَى** *m.* Schnitter | reaper.
- سُقْنَى**, سُقْنَى *f., pl.* سُقْنَاتٍ Acker | field.
- سُقْنَى** *m.* Streit | dispute, contest.
- سُقْنَى**, *impf. u.* verwüsten | waste. | سُقْنَى, *impf. a.* zerstört sein | be destroyed. | سُقْنَى *f.* Schwert | sword.
- سُقْنَى** *m.* Wüste, Zerstörung | wilderness, destruction.
- سُقْنَى** *m.* Eidechse, Krokodil | lizard, crocodile.
- سُقْنَى**, *v.* سُقْنَى.
- سُقْنَى** scharf, schnell | *adv.* sharp, swift.
- سُقْنَى** *m., pl.* سُقْنَى Leiden | passion; πάθος.
- سُقْنَى**, *impf. u.* denken, berechnen, schätzen | think, count, estimate. *Ethpe.* bei sich überlegen | deliberate.
- سُقْنَى** bestimmt zu appointed for. **سُقْنَى** Gedanke | thought. **سُقْنَى**, *pl.* سُقْنَاتٍ *idem.*
- سُقْنَى** *m.* Gebrauch | use.
- سُقْنَى**, سُقْنَى 1. *adj.* dunkel | dark. 2. *subst.* Finsternis | darkness.
- سُقْنَى** *m.* Sturm, Wellen | tempest, waves.
- سُقْنَى** sorgfältig, genau | *adv.* carefully, accurately.
- سُقْنَى** *v.* سُقْنَى.

χάλκος, *impf. u.* versiegeln | seal. || χάλκος *m.* Siegel, Zeichen | seal, token.

—

χέιρ, χέι *m.* Gerücht, Sage | rumour, tradition.

χέω, *impf. u.* untertauchen (*intr.*) | immerse. *Ethpe.* untergetaucht werden | be immersed.

χεῖτη gut | good. *F.* χεῖτη; χεῖ *adv.* wohl | well. || χεῖτη *m.* Seligkeit, blessedness. χεῖτη σείγη die — blessed are —. χεῖτη. χεῖτη σείγη blessed. χεῖτη (α χεῖτη bereiten | prepare) Bereitung | preparation. χεῖτη, χεῖτη ἐτομολογία = ἐτυμολογία. || χεῖτη *f.* Gnade | mercy.

χειρίζομαι *fliegen* fly.

χειρίζομαι überströmen overflow. *Aph.* anschwellen | increase.

χειροποίησις *m.* ó τύπος. χειροποίησις *Pa.* bilden | form.

χειρός *m.* Berg | mount.

χειρότητα *m.* Zeitraum, Distanz | space of time, distance.

χειρίζομαι bestreichen | besmear. *Pa.* verunreinigen | defile.

χειροτονία *m.* ή τάξις. χειροτονία *Pa.* ordnen, an — | order, arrange.

χειρός, χειρίς *m.* Knabe boy. *It.* χειρίς & χειρίς.

χειροφρόνης auflösen, verschmähen, zerstören | dissolve, repudiate, destroy. χειροφρόνης Verderben. Untergang | dissolution, destruction.

χειροψεκτική, χειροψεκτική *f.* Unreinigkeit | uncleanness.

χειρός, *impf. u.* graben, vergraben | dig, conceal.

غَنِّي *Pa.* verunreinigen | defile.

غَرِّي irren, vergessen | err, forget. *Aph.* vergessen machen | cause to forget. | **جَهْل** *f.* Irrtum | error.

غَلِّي, *impf. a,* beladen sein, tragen | be laden, bear. | **غَلِّي** tragend u. getragen | bearing and borne. || **غَلِّي**, **جَهْل** Last | load. *Cum* **غَلِّي**, **سُوْرَة** Sorge (tragen) take care, see to it that —.

غَلَّتْ v. **غَلَّ**.

غَلَّتْ τύπαννος.

غَلَّتْ, *impf. u,* schlagen, treffen | beat. hit. | **جَهْل** **جَهْل**, Augenaufschlag, Augenblick | cast of the eye, moment.

غَلَّة *m.* Blatt | leaf.

غَلِّي verborgen sein | be hidden. *Pa.* verbergen | hide.

Ethpe. sich verbergen | hide one's self. | **غَلِّي**, *f., pl.*

جَهْل Dunkles | hidden things. | **جَهْل** *Infinitiv.*

جَهْل *f., pl. a* **جَهْل** Schlupfwinkel | hole, ambush.

جَاهَ sich geziemen | become, be seemly.

جَاهَ *Pa.* führen, herleiten | lead, derive. | **جَاهَ** Herleitung, Abstammung | extraction, descent. *Aph.* wegführen | carry away.

جَاهَ trocken | dry. | **جَاهَ** *f.* das Trockene | the dry land. | **جَاهَ** *m.* das Festland | continent.

جَاهَ *f., pl.* **جَاهَ**, **جَاهَ**, trop. **جَاهَ** Hand | hand. | **جَاهَ** allmählich | by degrees. | **جَاهَ** zur Seite,

neben | at hand, beside. || ﻥِإِنْ § 48 d. *Af.* bekennen, preisen | confess, praise. || ﺑِإِنْ ﻟِفْ *f.* Bekenntnis, Dank- sagung | confession, thanksgiving. || ﻞِبِّـةٌ § 12 *protasis.*

ﻦِعْـ ﺱ 44 d. wissen | know. *Ethpe.* bekannt werden | be- come known. *Aph.* kund thun | make known. || ﻦِعْـ bekannt | known. *Pl.* οἱ ὄρακες — Orakel | oracle. || ﻦِعْـ *f.* Kenntnis | knowledge. || ﻦِعْـ *m.* Verstand | mind. || ﻦِعْـ Kenner | connoisseur. || ﻦِعْـ ﻣَدِـ ﻭـ ﻧَرْـ ﺕُـ ﺃـ ﻭـ ﻭـ ﻭـ *vort-*
 ﺃـ ﻭـ ﻭـ ﻭـ *tōs.* geistig | intelligent. || ﻦِعْـ ﻣَدِـ ﻭـ ﻭـ *bezeichnend* | marking, denoting.

ﻦِـ ﺳ 48 g, 5, geben | give. || ﻦِـ ﻦِـ selig preisen | bless. *Ethpe.* gestattet sein | be allowed. || ﻦِـ ﻣَـ *f.* Gabe, Geschenk | gift, present.

ﻦِـ *f.* decima littera alfabeti.

ﻦِـ, ﻦِـ *m.* Tag | day. *Pl.* ﻦِـ et ﻦِـ. ﻦِـ ﻩـ ﻫـ ﻩـ heutig | of to-day. || ﻦِـ ﻪـ ﻪـ bis auf diesen Tag | till this day. || ﻦِـ. ﻦِـ *m.* Tag, im Gegensatz zur Nacht | day, in opp. to night.

ﻦِـ herausreissen, erretten | pull out, save. || ﻦِـ ﻢـ gerettet werden | be delivered.

ﻦِـ, *impf. a,* entlehn | borrow.

ﻦِـ einzig | unique. || ﻦِـ Einsiedler | hermit. || ﻦِـ, ﻦِـ allein, einzig | alone, only. *Cum suff. pl.*

[ﻦِـ] *af.* ﻦِـ § 44 heulen | howl, moan.

ﻦِـ, *impf. a,* gebären | bear, to give birth. *Ethpe.* pass.

Aph. erzeugen, hervorbringen | beget, bring forth. |
יְלִדָה, **יְלִדָה** Kind | child. || **יְנִצָה** **יְלִדָה**, Θεοτόκος. ||
יְנִצָה (pass.) Kind | infant. || **יְלִדָה** (act) genitor.
יְלִדָה **יְלִדָה** m. Erzeugung | begetting. **יְלִדּוֹת** pl. **יְלִדּוֹת**
f., h. **תְּלִידָה**.

מֶלֶךְ v. **מֶלֶךְ**.

מֶלֶג m. Meer | sea. *Pl.* **מֶלֶגֶת** **מֶלֶגֶת** f. Teich | lake. *Pl.*
מֶלֶגֶת. **מֶלֶגֶת** f. die rechte Seite | the right hand.
מֶלֶגֶת f. die südliche Gegend | the south country.
Etiam **מֶלֶגֶת**. **מֶלֶגֶת** südlich | southern.

מַעֲזֵב § 48e. schwören | swear. **מַעֲזֵב** f. (sg. et pl., cf.
de Lagarde, Orientalia 2, 9; Hoffmann, ZDMG.
32, 572) Eid oath.

מַעֲזֵב § 44 saugen | suck. | *Af.* (*etiam* **מַעֲזֵב**) säugen |
suckle.

(**מַעֲזֵב**) **מַעֲזֵב** *Aph.* hinzufügen | add. | **מַעֲזֵב** f. Hinzu-
fügung | addition.

מַעֲזֵב § 49, **מַעֲזֵב** wachsen | grow. *Aph.* hervorbringen |
bring forth.

מַעֲזֵב *Aph.* verzehren, aufhören, verschwinden | consume,
cease. disappear.

מַעֲזֵב f. Sorgfalt, Fleiss | care, diligence.

מַעֲזֵב. *impf. a.* anbrennen | catch fire. *Aph.* anzünden |
kindle. **מַעֲזֵב** Feuersbrunst | fire.

מַעֲזֵב schwer, teuer sein | be heavy, dear. *Pa.* ehren |

honour. || اَعْظَمٌ *m.* Ehre | honour. || اَعْظَمٌ *f.* Last, Tross | burden, baggage.

كَبُرَ grösster werden | grow. *Af.* mehren, verherrlichen | increase, glorify.

مَاهٌ (مَاهٌ), مَاهٌ *m.* Monat month. *Pl.* مَاهُوْنٌ.

بَلَدٌ grün green. | بَلَادٌ *f.* das Grüne | green. بَلَادٌ Kräuter | green herbs.

أَرَثَ erben inherit. اَرَثٌ Erbe | heir. اِرْثٌ *f.* Erbschaft, Besitz | inheritance, possession.

(أَسْطَرَ) *Aph.* ausstrecken, darreichen | stretch out, tender.

(مَنَّ) مَنَّ, مَنَّ *f.*, st. *cstr.* مَنَّ Schlaf | sleep.

אָמַרَ, ch. בֹּאֵר, h. בְּאֵר.

أَسْتَدَلَ § 44 d, sitzen, sit. اَسْتَدَلٌ *m.* Sitz | seat. اَسْتَدَلٌ *m.* Beisitzer | assessor.

أَعْلَى übrig, besser sein be left over, be better. || أَعْلَى übrig, left. كَمَا كَمَا mehr als, more than. أَعْلَى vorzüglich, ausgezeichnet | excellent, distinguished.

ج

أَعْلَمَ § 48 f., beschuldigen, beschimpfen | find fault with, scold. Cum ج.

أَعْلَمَ § 45, Schmerzen, Sorge haben | have pains, sorrow.

أَعْلَمَ, أَعْلَمَ Schmerz | pain, sorrow.

أَعْلَمَ nemlich, versteht sich, d. h. | namely, scil., i. e.

أَعْلَمَ billig, mit Recht justly, with reason. اَعْلَمٌ *f.* Gerechtigkeit | justice.

جَابَ, جَابَةً f. Fels | rock.

مَعْلُومٌ vielleicht, möglicherweise, nur | perhaps, possibly, only.

أَعْنَى *im pf. u,* unterdrücken | oppress, subdue. *Ethpe.*
pass. || أَعْنَاءُ m., ὑποπόδιον, Schemel | footstool. |
أَعْنَاءَةٌ f. ἀλωσίς.

إِنْ إِنْ wenn. da, während (*c. partic.*) | when. as, while. |
إِنْ إِنْ ebenderselbe he himself. إِنْ es genügt | it suffices. | إِنْ إِنْ schon | already.

كَاهَنْ, كَاهَنْ m. Priester | priest. كَاهَنْ *Pa.* ιερατεύειν.

كَاهَنْ m. Dorn | thorn.

كَاهَنْ, كَاهَنْ m. et f. كَاهَنْ Stern | star.

(كَاهَنْ) أَغْنَى Aph. messen | measure.

كَاهَنْ, كَاهَنْ m. Natur | nature. كَاهَنْ natürlich | natural.

كَاهَنْ particula enclitica optandi, interrogandi, dubitandi.

كَاهَنْ particula explanandi, nemlich | namely. كَاهَنْ
oder, d. h. | or. i. e.

كَاهَنْ, كَاهَنْ, rarius كَاهَنْ ganz, all, jeder whole, all, every.

كَاهَنْ jedermann | everyone.

كَاهَنْ verhindern, zurückhalten hinder, keep back. *Ethpe.*

pass. كَاهَنْ f., pl. كَاهَنْ Nieren | reins.

كَاهَنْ *im pf. u,* nachstellen lay snares. كَاهَنْ m. Hinterhalt | ambush.

كَاهَنْ Ethpe. traurig sein | mourn. كَاهَنْ m. Priester | priest.

פָּנִית *Pa.* benennen | name, designate. || **פָּנִיתָה** *m.* Benennung, Beinamen | name, surname.

חֶנְדָּה *m.* Zither | guitar.

חַנֵּךְ, *impf. u, Pa.* versammeln | assemble. *Ethpa.* versammelt werden | be assembled. || **חַנְכָּה** *m.* Versammlung, Haufe, assembly, troop. || **חַנְכָּה** *m.* Versammlung | assembly. **חַנְכָּה**, *pl.* **חַנְכָּה** *f.* Synagoge | synagogue.

(מְנַזֵּה) **מְנַזֵּה** *Aph.* ermahnen, tadeln | reprove, rebuke. *Ethpa.* pass. || **מְנַזֵּה** *f.* Tadel | rebuke.

(מְנַזֵּה) *part.pass.* **מְנַזֵּה** verborgen concealed. **מְנַזֵּה** heimlich | secretly. *Pa.* verbergen, verhüllen cover, hide, conceal. **מְנַזֵּה**, **מְנַזֵּה**, *pl.* **מְנַזֵּה** *m.* Thron | throne.

מְנַזֵּה § 42 beugen | bend.

מְנַזֵּה, **מְנַזֵּה** *pl.* **מְנַזֵּה** *f.* (hohle) Hand | palm, hand.

מְנַזֵּה, **מְנַזֵּה** 1) *subst. m.* Hunger | hunger. 2) *adj. verb.* hungrig | hungry.

מְנַזֵּה, *impf. u,* leugnen, verleugnen, abfallen | deny, apostatise, revolt.

מְנַזֵּה, *pl.* **מְנַזֵּה** *m.* h. בְּרִיבָּה.

(מְנַזֵּה) *Ethpe.* **מְנַזֵּה** krank sein | be ill || **מְנוֹזֵה** *m.* Krankheit | illness.

(מְנַזֵּה) **מְנַזֵּה** *Aph.* verkündigen, predigen | announce, preach, κηρύσσειν. **κηρύξτης** κηρύξτης, Herold | herald. || **מְנַזֵּה** v. **מְנוֹזֵה** et *PSm. col. 1818* **מְנַזֵּה**.

מְנוֹזֵה, *impf. u et a,* herumgehen | go about. || **מְנוֹזֵה** ein-

gewickelt | wrapped. *Ethpe.* umgeben werden, herumgehen | be surrounded, go round. *Aph.* herumführen | lead about.

ܒܼܻܻ, **ܒܼܻܻܻ f.**, pl. **ܒܼܻܻܻܻܻ** Bauch | belly.

ܚܻܻܻ v. **ܻܻܻ**.

(**ܻܻܻ**) *Aph.* ärgern | anger, offend.

(**ܻܻܻ**) *Ethpa.* anflehen | entreat. **ܻܻܻܻܻ** (Nestor. **ܻܻܻܻܻ**, *codex meus* **ܻܻܻܻܻ**) f. Bitte | prayer.

ܻܻܻ, *impf. u.* schreiben | write. *Ethpe.* pass.; *Aph.* verfassen | compose. **ܻܻܻ** m. Buch, Schrift | book, writing. **ܻܻܻܻ** f. Geschriebenes, Buchstabe, letter. **ܻܻܻܻܻܻ** Schrift | book.

ܻܻܻ et ܻܻܻܻܻ, pl. **ܻܻܻܻ et ܻܻܻܻܻܻ**, **χιτών**, Kleid | dress, garment.

ܻܻܻ, **ܻܻܻ f.**, Pl. **ܻܻܻܻܻ** Schulter | shoulder.

ܻܻܻ *Pa.* bleiben, warten, aushalten | remain, wait, hold out.

(**ܻܻܻ**) *Ethpa.* kämpfen, ringen | fight, wrestle, exert one's self. **ܻܻܻܻܻ** m. Kampf | fight.



¶ *praepositio directionis, dativi, accusativi.*

ܒ *particula negationis:* nicht not. **ܻܻܻ**, ܻܻܻ, ohne | without.

ܻܻܻ § 48, f. müde sein, leiden | be tired, suffer.

ܻܻܻܻ, **ܻܻܻܻܻ**, h. **ܻܻܻܻܻ**, **ἄγγελος**.

ܻܻܻ m. Herz | heart. pl. **ܻܻܻ et ܻܻܻܻܻ**.

ܻܻܻܻ (*sic, corrige p. 43, g*) verdichten | condense.

خُصُّ, *impf. u.*, ergreifen | seize hold. | خُصُّ haltend | holding.

لِمْكَةٌ *f.* Weihrauch | incense. || لِمْكَةٌ § 25 Ziegel | brick. [لِمْكَةٌ v. لِمْكَةٌ]

لَفَّ, *impf. u.*, anziehen | put on. *Aph. cum dupp. Acc.* einen mit etwas bekleiden | dress (act.).

لَفَّتْ stammeln | stammer, prattle.

(لَهْمَ) لَهْمَ anzünden | light. | لِهْمَةٌ *f.*; pl. لِهْمَاتْ Flamme | flame.

لَمْ particula negationis: nicht, nein | not, no.

لَمْкаٌ *f.*; pl. لَمْکَاتْ Tafel | table.

لَمْ verfluchen | curse. *p. pass.* لَمْ verflucht | cursed.

لَمْ praep. bei, zu | to, with (cf. Hoffmann ZDMG 32, 753, de Lagarde, Orientalia 2, 20).

لَمْкаٌ *m.* σκηνοποιός.

لَمْkaٌ v. لَمْ.

لَمْ auslöschen, austilgen | rub out, efface.

لَمْkaٌ v. لَمْ.

لَمْkaٌ, لَمْkaٌ *m.* Brot | bread.

لَمْكَانِيٌّ *adv.* geziemend, passend | becoming, fitting.

لَمْكَفَ, *impf. u et a.*, beschwören | conjure. *Pa.* beschmeicheln | flatter.

لَمْثَرْ thöricht | silly, foolish.

لَمْكَةٌ *m.*, pl. لَمْكَاتْ Nacht | night. *St. abs.* لَمْ et لَمْ (opp. لَعْنَى).

لَمْ ex لَمْ et لَمْ es ist. war nicht | there is (was) not.

[**حُكْمٌ** *m.* Verwirrung | confusion. ?]

حَقٌّ *particula assertionis*, gewiss, wahrhaftig | certainly, truly.

[**ابْنَةَ حَقٍّ** *m.* Schüler, Jünger | disciple.]

[**لِسَانٌ**, **لِسْتَانٌ** *m.* Zunge | tongue.]

»

مَا *interrog.* (§ 21) was? wie? | what? how? , **مِا** das, was, als | that which, when. **مَعَنِي** wozu? whereto?

مَعْنَى? warum? solltewohl? why? might it be that? **مَعْنَى** v. **مَعَنِي**: **مَعْنَى** wozu das? warum? | wherefore? why?

مَعْنَى 100, § 33, **مَعْنَى** 200.

مُعْنَى § 45, Ekel haben | be disgusted with.

مُعْنَى v. **مَعَنِي**, **مُعْنَى** v. **مَعْنَى**.

مُعْنَى irgend etwas, τι, ein Teil | anything, a part.

مُعْنَى gewandt, geschickt, klug | instructed, skilled, clever.

مَعْنَى *m.* Mark, Hirn | marrow, brain.

مُعْنَى v. **مَعَنِي**.

مُرْبَى *m.* Myrrhe | myrrh.

مُمْدُنٌ § 46, b, 1 sterben | die. **مُمْدُنٌ** *m., st. cstr.* **مُمْدُنٌ** Tod | death. **مُمْدُنٌ** sterblich | mortal.

مُمْدُنٌ schlagen beat. | **مُمْدُنٌ**, **مُمْدُنٌ** *f.*; *pl.* **مُمْدُنٌ** Schlag | stroke, blow.

مُمْدُنٌ v. **مَعَنِي**: **مُمْدُنٌ** v. **مَعَنِي**.

مُمْدُنٌ erreichen, kommen | reach, come. *Pa.* erlangen | reach (cf. Hoffmann, ZDMG 32, 757).

مِنْ *Praep.* wegen | on account of. **مِنْهُ** deswegen | on that account, therefore. **مِنْهُكُمْ** weil | because. **مَاء** *m.* Regen | rain. || **مَاء** vom Himmelsregen bewässert | watered by the rain from heaven.

مَاء § 33, Wasser | water.

مَدْرَسَةٌ *metropolitanus factus est* (BH. Gr. 1, 48).

مَهْلِكٌ *m.* πίλιον.

مَهْمُومٌ demütig humble. **مَهْمُومًا** *adv.*

مَهْمُومٌ schon, jetzt, hierauf | already, now, then.

مَهْمُومٌ *m.* Zöllner | Publican.

مَهْمُومٌ *impf. u.*, (eine Frau) gewinnen | get (a wife), (cf. G. Hoffmann. ZDMG 32. 751 n. 2). || **مَهْمُومٌ** **مَهْمُومٌ** verheiratet | married.

مَهْمُوكٌ *Pa.* sprechen speak. *Ethpa.* gesagt werden | be said. **مَهْمُوكٌ**, *st. c.* **مَهْمُوكٌ** /: Wort | word. *Pl.* **مَهْمُوكٌ**. **مَهْمُوكٌ** Verkleinerungswörter | diminutives (*PSm.* **مَهْمُوكٌ**). **مَهْمُوكٌ** **مَهْمُوكٌ** (*melius meum* **مَهْمُوكٌ**) Theologie | theology.

مَهْمُوكٌ 1) füllen | fill. 2) voll sein | be full. *Pa.* erfüllen | fulfill. *Ethpa.* pass. **مَهْمُوكٌ** es ist vollbracht | it is finished. || **مَهْمُوكٌ** (*meum* **مَهْمُوكٌ**) *m.* Fülle, Materie | quantity, matter. **مَهْمُوكٌ** voll, vollkommen | full, perfect. **مَهْمُوكٌ** **مَهْمُوكٌ** *ü* Unvollkommenheit | imperfection.

مَهْمُوكٌ v. **مَهْمُوكٌ**.

مَهْمُوكٌ *impf. u.*, salzen | salt. *Ethpe.* pass. || **مَهْمُوكٌ**, **مَهْمُوكٌ** *f.* Salz | salt.

عَنْكُر *impf. u,* raten | counsel. *Ethpa.* Rat halten, überlegen | deliberate. *Aph.* 1) an die Spitze stellen | set at the head. 2) die Herrschaft übernehmen | take the government. || **عَنْكُر مَنْكُر** *m.* König | king. **عَنْكُرْتُمْ** *diminut., adj.* | **عَنْكُرْتُمْ** *m.* Rat | counsel. **عَنْكُرْتُكَسْتُكْ** *f.* Herrschaft, königliche Majestät | kingdom, majesty.

عَنْ *Praep.* von | from. by. || **عَنْدَكُوكْ** *v.* **عَنْدَكُوكْ**.

عَنْ *μέν,* zwar | indeed.

عَنْ wer? | who? **عَنْتَ** wer ist? who is? | **عَنْ**, **عَنْتُ** was? what? **عَنْتَ** was ist? what is? **عَنْكُوكْ**, **عَنْكُوكْتُمْ** wozu? warum? | wherefore? why?

عَدْنَا *zählen* | count. *Ethpe. pass.* **عَدْنَمْ** *m.* Zahl | number.

عَدْنَبْهَة *f.* Teil part. *Pl.* **عَدْنَتْ**, **عَدْنَتْمَ**. **عَدْنَبْهَة** teilweise | partially. **عَدْنَمْ**, **عَدْنَمَ** *f.* Haar, Saite, hair, string. *Pl.* **عَدْنَمَ**.

عَدِيْكَسْتُكْ *Manichäer* | a Manichee.

عَدِيْكَسْتُكْ *Pa. 1)* hinkommen | arrive. *2)* hinführen | bring, adduce.

عَدِيْكَسْتُكْ *v.* **عَدِيْكَسْتُكْ**; **عَدِيْكَسْتُكْ** *v.* **عَدِيْكَسْتُكْ**.

عَدِيْكَسْتُكْ *(part. pass.)* **عَدِيْكَسْتُكْ**, **عَدِيْكَسْتُكْ** im stande | able. || **عَدِيْكَسْتُكْ** *ü* es ist unmöglich | it is impossible. **عَدِيْكَسْتُكْ** *wir können* | we can.

عَدِيْكَسْتُكْ *f.* Mitte | middle (*cum suffix.* **عَدِيْكَسْتُكْ** *et* **عَدِيْكَسْتُكْ**, *μεσσότης?* G. Hoffmann ZDMG. 32, 752).

عَدِيْكَسْتُكْ *f.* Egypten | Egypt.

عَدِيْكَسْتُكْ *bitter* | bitter.

لَهُ, لَهُ § 33 Herr | Lord.

لِفْنَةً § 8 Wiese | meadow.

عَزَّ, *impf. a*, widerspenstig sein, abfallen | resist, desert, revolt: *cum عَزَّ*.

عَزِيزٌ frech, übermütig | insolent, proud.

لِفْنَةً *m.* Obergewand | coat, cloak.

عَزِيزٌ, *impf. u*, abreiben, polieren | rup up, polish. | عَزِيزٌ gebildet | refined.

عَمَّسَ, *impf. u*, 1) salben anoint. 2) messen | measure.

عَمَّسُ Christus Christ. | عَمَّسَةً *f.* Mass, measure.

عَمَّةً *m.* Fell, Haut, Schlauch | hide, skin, wine-skin.

عَوْدَةً zu irgend einer Zeit, einmal | at any time, once.

عَوْدَةً عَنْ, عَوْدَةً von jehir | at all times, always.

Cum p̄ nie | at no time, never.

A

أَنْ § 3 – h. آن.

أَرْجَنْ – äg. νερόν = gr. ρυζόδειλος.

أَنْ *m.* Prophet | prophet. | أَنْجَى Ethpa. weissagen | prophesy. | أَنْجَى Weissagung | prophecy.

أَنْجَنْ *m.* Quelle | spring, well.

أَنْجَلْ § 42 ziehen, führen | pull, draw.

أَنْجَلْ lang sein | be long. Aph. in die Länge ziehen, warten | put off, wait. | أَنْجَلْ lang | long. || أَنْجَلْ *m.* Zimmermann | carpenter.

أَنْجَلْ verabscheuungswürdig | detestable.

خَوْفٌ brüllen, heulen | roar, howl.

جَاءَ, *impf.* **جَاءَتْ**, hell werden | grow bright. *Aph.* leuchten lassen, anzünden | cause to shine, kindle. *Ethpa.* erleuchtet werden | be illuminated. || **جَاهٌ**, *Adj.* *et Subst.* Licht, Leuchter | light, candlestick. || **جَاهٌ** *m.* Licht | light (*st. cstr.* **جَاهٌ**?). || **جَاهٌ** *m.* Fluss | river. *Pl.* **جَاهَاتٍ**.

جُهُونٌ umhergetrieben werden | be driven about (a vagabond).

جُنُسٌ Ruhe haben | have rest. *Ethpe.* sich der Ruhe hingeben | enjoy rest. *Aph.* ausruhen u. ausruhen lassen | rest (trans. and intr.). || **جُنُسٌ** *m.* Ruhe, Erholung | rest, recreation. || **جُنُسٌ** *f.* Ruhe | rest. || **جُنُسٌ** *part. pass.* *Aph.* ausruhend, verstorben | at rest, deceased.

جُنُسٌ *m.* Fisch | fish.

جِرَانٌ *f.* Feuer fire. *Pl.* **جَرَانَاتٍ**. **جِرَانٌ** *f.* Leuchter, candlestick.

جَازِي *Ethpe.* Nasiräer werden | become a Nazarite.

جَيْلٌ *m.* Thal | valley.

جَسَدٌ *Pa.* erwecken | raise. *Ethpa. pass.* **جَسَدُ** Erwecker he who resuscitates. || **جَسَدٌ** *f.* Auferweckung | raising (of the dead).

جَسْمٌ *m.* Kupfer, Erz | copper, bronze.

جَسَّى, *impf. u.* hinabsteigen | descend. *Aph.* hinabbringen | bring down.

جَنَاحٌ, *impf. a et u,* bewachen | watch. *Ethpe.* bewacht

- werden | be watched. **جُنْدَهُ** *m.* Wächter | watchman. ||
- جُنْدِهُ** *m.* Verteidiger | defender.
- جُمْرَهُ** *m.* Joch | yoke.
- جُحْلَهُ** *m.* Hinterlist, Betrug | fraud, deceit.
- جُحْلَهُ** *f.* Schlachtung | slaughter. *Pl.* **جُحْلَاتُهُ**.
- جُنْعَانٌ** *n.* züchtig, keusch, ehrwürdig | modest, pure.
reverend.
- جُنْدَهُ** (*m.?* *potius pro*) **جُنْدَهُ** *f.* Biss | bite.
- جُنْدِهُ** *m.* ὁ νόμος (cf. de Lagarde, Mittheilungen 2, 358 n.).
- (**جَسَّ**) *Pa.* versuchen | try, tempt. **جُنْدَهُ** *m.* Versuchung,
temptation. || **جُنْدِيْنَ** *m.* Versucher | tempter. **جُنْدَهُ**
m. Probe, Erfahrung | trial, experience.
- جُنْسَهُ** nehmen, erhalten take, receive. **جُنْسَهُ** sich
beraten | take counsel. *Ethpe.* genommen, gewählt
werden | be accepted, elected. || **جُنْسَهُ** genommen,
hergeleitet | taken, derived.
- جُنْسَهُ** gegossen | molten. **جُنْسَهُ** χωνευτά.
- جُنْسَهُ** v. **جُنْسَهُ**.
- جُنْسَهُ** *impf. u.* zersägen | saw. *Ethpe. pass.* || **جُنْسَهُ** *m.*
Säge | saw.
- جُنْسَهُ**, *impf. u.* blasen, anhauchen | blow, breathe on.
- جُنْسَهُ** *impf. u.* fallen, sinken | fall, sink.
- جُنْسَهُ**. *impf. u.* herausgehen, herauskommen | go out,
come out. *Aph.* herausbringen (beim Rechnen, Sub-
trahieren u. Dividieren) | bring out (in reckoning). ||
- جُنْسَهُ** *m.* Ausgang | departure, issue.

لَفَّ, **لَفْتُ** *f.*, *Pl.* **لَفَّاتٌ** Seele, Person | soul, person.

C. suff. = selbst | self.

لَجِأَ streiten | contest.

لَجَّعَ, *impf. u.* pflanzen | plant. **لَجَّعَةٌ** *f., pl.* **لَجَّعَاتٌ** Pflanze | plant.

لَجَّسَ, *Ethpa.* triumphieren | triumph. | **لَجَّسْتُ** Triumphator, glänzend, herrlich | triumphant, splendid, glorious.

لَجُّوْ, *impf. a,* singen | sing. *Pa.* die Stimme modulieren | modulate the voice. **لَجُّوكَ** Lispeln, Lallen, Schmeicheln | whispering, lisping, flattery.

لَجْنَةٌ, **لَجْنَةً** *f.* weiblich, Weib | female, wife.

لَجْنَمْ, **لَجْنَمْا** rein, fein, kostbar | pure, fine, costly.

لَجَّفَ, *impf. a,* anhängen, sich anschliessen, folgen | adhere, cleave to, follow.

لَجَّمَ, *impf. u.* schlagen (die Hände zusammen) | clasp (the hands together).

لَبْنَةٌ *m.* Beil | axe (ostsyr.  K., westsyr. R.)

لَمْسَ, *impf. a,* wehen | blow. || **لَمْسَةٌ** *m.* Strick, Netz | rope, net.

لَمْعَانِي, **لَمْعَانِي** *f., st. cstr.* **لَمْعَانِي** Wehen, Atem | breath.

لَمْعَنَّ, *impf.*, § 48, g, 6, geben | give.

لَمْعَنَّ, *impf. u,* an sich ziehen | attract.

ט

- וְתַּםְ, וְתַּמְ f. dualis $\sqrt{\text{תָּמָה}}$, pl. וְתַּמִּים h. תָּמָה.
- וְתַּזְ, וְתַּזְ m. Ältester, Greis | elder, old man. *Rarius* וְתַּזְ part. וְתַּזְמֵנָה f. das Alter | old age.
- וְתַּמְלֵץ m. ἀσήμιον, Silber | silver.
- וְתַּמְלֵז, impf. u, tragen | bear.
- וְתַּמְלֵז dicht, häufig, verschieden | dense, frequent, various.
- וְתַּמְלֵז, impf. a, satt werden | be satiated.
- וְתַּמְלֵז, impf. a, glauben, urteilen | believe, judge. *Ethpe.*
gehalten werden, gelten | be estimated, pass for. ||
- וְתַּמְלֵז m. Hoffnung | hope. וְתַּמְלֵז מְנֻחָה f. Meinung, meaning. וְתַּמְלֵז Evangelist | evangelist. וְתַּמְלֵז f. Unterhalt, Nahrung | food, means of subsistence.
- וְתַּמְלֵז, wachsen, viel sein | grow, increase in number. *Aph.*
wachsen machen, vermehren | increase, multiply. וְתַּמְלֵז
adj. viel, häufig | much, many, frequent. וְתַּמְלֵז: f.
st. cstr. וְתַּמְלֵז, וְתַּמְלֵז; וְתַּמְלֵז adv. sehr | very. וְתַּמְלֵז
f. Menge | multitude. וְתַּמְלֵז. st. cstr. וְתַּמְלֵז Menge |
multitude.
- וְתַּמְלֵז, impf. u, προσκυνεῖν. anbeten, grüssen, verehren |
worship, greet, revere. וְתַּמְלֵז Gottesverehrer | he who
reveres God. וְתַּמְלֵז verehrenswert | worthy of adora-
tion. | וְתַּמְלֵז f. Anbetung, Verehrung | worship,
adoration.
- וְתַּמְלֵז, impf. a, zeugen, be- | witness. *Aph.* do. וְתַּמְלֵז f.
Zeugnis | witness.

ܒܼܻܾ c. Mond | moon.

ܼܻܾ umzäunen | make a hedge.

ܼܻܾ beendigen | finish. *Ethpa.* begrenzt, beendigt, enthalten sein | be bounded, finished, contained. || ܼܻܾ
adv. gänzlich, überhaupt | totally, in general.

ܼܻܾ *impf. i,* legen, setzen, bestimmen | lay, put, order.
Ethpe. bestimmt sein | be appointed. ܼܻܾ f. Schatz | treasure. || ܼܻܾ ܼܻܾ Züchtigung, Strafe | chastisement, punishment.

ܼܻܾ m. Pferd | horse. *Pl.* ܼܻܾ et ܼܻܾ.

ܼܻܾ, *impf. u,* wegwerfen, zerstören | cast away, destroy.

(ܼܻܾ) *Pa.* erwarten | await.

ܼܻܾ *Ethpa.* vernünftig werden, einsehen | become wise, understand. || ܼܻܾ, ܼܻܾ m. Thor | fool. || ܼܻܾ f. Thorheit, Sünde | foolishness, offence. || ܼܻܾ m. Einsicht, Sinn, Verständnis | intelligence, sense, understanding.

ܼܻܾ, ܼܻܾ arm | poor; f. ܼܻܾ.

ܼܻܾ, *impf. u,* schliessen, hemmen | close, hinder. *Ethpe.* pass., verstummen | be silent.

(ܼܻܾ) *Aph.* verwerfen | refuse, reject.

ܼܻܾ § 48, g, 2, hinaufsteigen | mount, ascend. *Aph.* herausführen | bring out. || ܼܻܾ Auferstehung (Christi) | resurrection.

سَمْ, سَمٌ *m.* Gift | poison. *Pl.* سَمَّاَتْهُنَّ Heilmittel, Farben, bes. rote | medicines, colours, especially red.

سَعْيٌ, سَعِيْتَ blind | blind. || سَعْيٌهُنَّ *f.* Blindheit | blindness.

سَعْدٌ *hassen*, verabscheuen | hate, abhor. || سَاعِدٌ *pl.* سَاعِدْهُنَّ Hasser, Gegner | hater, enemy.

سَعَى laufen, angreifen, wagen | run, attack, dare.

سَعَى, *impf. u.* besuchen, mustern, handeln | visit, inspect, act. *Ethpe.* vollbracht werden | be completed.

سَعْدٌ شَدِيدٌ *m.* Werk, Sache, That | work, thing, fact.

سَعْنَى *m.* Haar | hair. *Pl.* سَعْنَاتٍ. سَعْنَى das einzelne Haar | a single hair.

سَعْدٌ *part.* سَعْدٌ *et* سَعْدٌ es genügt | it suffices.

سَعْدٌ, سَعْدَهُنَّ *m.* Schrift. Buch | writing, book. || سَعْدٌ *m.* Schreiber, Schriftgelehrter | writer, Scribe. || سَعْدٌ *m.* Gelehrter, Grammatiker | a scholar, grammarian.

سَعَدَتْهُنَّ v. سَعَى.

سَعْدَهُنَّ *m.* Feind, Gegner | foe, enemy.

سَعْدَهُنَّ *m.* Schrecken | fear, terror.

سَعْدَهُنَّ *m.* $\chi \varepsilon \rho \alpha \iota \alpha$, Schrift, Linie | writing, line.

سَعْدَهُنَّ *adv.* leer, umsonst | in vain, for nothing.

سَلَكَ, *impf. u.* zerstören | destroy. *Pa.* decken, bedecken | cover. || سَلَكَ *m.* das Geheime | the secret. || سَلَكَ, سَلَكَ *adv.* hinter | behind.

S

سَعَى *impf. e*, machen, thun | make, do. || سَعْيٌ *m.*
 Knecht | servant. || سَعْيٌ *m.* Arbeit, Werk |
 labour, work. || سُعْدَيْهُ *f.* Knechtschaft | servitude.
سَعْدٌ *m.* Schöpfer, Künstler | creator, artist.
سُعْدَيْهُ *f.* Wirksamkeit | efficacy. || سُعْدَيْهُ (سُعْدَيْهُ)
m. Unterwerfung | submission.

سَعْدَيْهُ dicht, dick | dense, thick.

سَعَى, *impf. a*, überschreiten | transgress. *Aph.* entfernen | remove. *Ethpe.* (Gesetz) übertreten | transgress (the law). || سَعْيٌ *m.* Übergang, Ufer | bank, shore. || سَعْدَيْهُ hinüber | across. || سَعْدَيْهُ von drüben | from the other side.

سَعْدَيْهُ *m.* Eile | haste. *Adv.* سَعْدَيْهُ eilends | in haste.

سَعْدَيْهُ *m.* Kalb | calf. *Pl.* سَعْدَيْهُ; *f.* سَعْدَيْهُ.

سَعْدَيْهُ *Praep.* bis | unto. || سَعْدَيْهُ solang nicht, ehe | before.
سَعْدَيْهُ bishier | hitherto. || سَعْدَيْهُ bis dahin, so sehr | to such a degree.

سَعْدَيْهُ *m.* Fest | feast. || سَعْدَيْهُ Fest feiern | keep festivals.

سَعْدَيْهُ *v.* سَعَى.

سَعَى, *impf. u*, tadeln | rebuke. *Ethpe pass.*

سَعْدَيْهُ *m.* Zeit, Zeitpunkt | time, moment.

سَعْدَيْهُ *m.* Hilfe | help. || سَعْدَيْهُ مُعَذِّبٌ Helfer | helper.

سَعَى, *impf. a*, sich erinnern | remember ($\Delta = i$) سَعَى
m. Gedächtnis | memory.

جَعَلَ Pa. gewöhnen | accustom. *Aph.* do. || جَعَلْتُ ge-
wöhnt | accustomed. || حَمْرَةٌ *m.* Gewohnheit, Sitte |
custom, use. | ، ﴿§ 3 *particula*, scilicet.

عَدْلٌ *Aph.* ungerecht handeln | deal unjustly. || عَدْلٌ *m.*
Unrecht, Frevel | injustice, crime. || عَدْلٌ، عَدْلٌ *m.*
ungerecht; Freyler | wicked, transgressor.

أَفْتَحَ Pa. et *Aph.* aufwecken | awaken. *Ethpe.* aufgeweckt
werden | be awakened.

بَلْهَمَةٌ *f.* Blindheit | blindness.

كَوْتَلَ Ethpa. sich kräftig zeigen | be strong. || كَوْتَلَ ge-
waltig | valid.

كَلْبَرٌ *f.* Ring | ring (Lag., Or. 2, 55).

كَوْنَرٌ Windeln | swaddling-clothes (de Lagarde,
Orientalia 2, 47).

كَوْنَرٌ *m.* Weibrauch, Dampf | incense, vapour.

كَوْنَرٌ، كَوْنَرٌ *f.* Auge | eye.

كَوْنَرٌ Pa. hemmen, hindern | hinder, stop.

كَوْنَرٌ *impf. u,* eintreten | enter. || كَوْنَرٌ *f.* Sache, Ur-
sache | cause, reason || كَوْنَرٌ *f.* Eintreten | enter-
ing. || كَوْنَرٌ، كَوْنَرٌ *et* كَوْنَرٌ *m.* Eingang | entrance.

كَوْنَرٌ zum Eingang gehörig | belonging to the
entrance.

(كَوْنَرٌ) *Aph.* in die Höhe heben | raise; *cum* كَوْنَرٌ abfallen
von | revolt, rise against. *Ethpe.* hervorragen | be pro-
minent. || كَوْنَرٌ *Praep.* über | over. || كَوْنَرٌ، كَوْنَرٌ
zur Seite | at the side of. || ، كَوْنَرٌ weil | because.

﴿, ﴿ in die Höhe | upwards. || ﴿ der oberste |
the Most High.

﴿ m. Jüngling | young man (p. 31 b).

﴿ m. Welt, Zeit, Ewigkeit | world, time, eternity.

﴿ m. Volk | people. Pl. ﴿.

﴿ Praep. mit | with.

﴿. *impf. a*, eingetaucht, getauft werden | be im-
mersed, baptised. *Aph.* taufen | baptise. || ﴿
m. *et* ﴿ (K. ,) f. Taufe | baptism. || ﴿
h. גַּמְרָה.

﴿ m. Mühe | labour.

﴿ m. Tiefe | depth.

﴿, *impf. a*, wohnen | dwell, inhabit. || ﴿ m. Be-
wohner | inhabitant.

﴿ antworten, sich unterhalten, sich aufhalten | answer,
converse, stay. || ﴿ m. Orakel | oracle. || ﴿
m. Mönch | monk.

﴿ f. coll. Schafherde | sheep (coll.)

﴿ f., pl. ﴿ Traube | grape.

﴿, *impf. a*, scheiden, sterben | depart, die.

﴿ f. Wolke | cloud.

﴿ m. Kraut, Gras | herb, grass (*Pl. sec. BA.* ﴿)).

﴿, ﴿ m. schwer | heavy.

﴿ 10. § 33.

﴿ διπλοῦς; varia lectio أَكْهَنْ ضعيف = de Lagarde,
Semitica 1, 25.

حُمَّةٌ, ۖ حُمَّةٌ *m.* Staub, Erde | dust, earth.

حُمِّلَ bekämpfen, bedrücken | compel, oppress.

حُمُّلَ verbinden, herstellen | dress (a wound), restore.

حُمَّلَ, *impf. u.* mit der Ferse treten, folgen | tread on (with the heels), follow. *Pa.* untersuchen, erforschen investigate, examine. || حُمَّلَ, *pl.* حُمَّلَاتٍ et حُمَّلَاتٍ Ferse | heel.

حُمَّلَةٌ *f. pl.* حُمَّلَاتٍ Höhle | cave.

حُمَّلَاتٍ *et* حُمَّلَاتٍ حُمَّلَاتٍ Westen | west | حُمَّلَاتٍ حُمَّلَاتٍ *adj.*

حُمَّلَاتٍ حُمَّلَاتٍ nackt | naked.

حُمَّلَاتٍ حُمَّلَاتٍ unbeschnitten | uncircumcised.

حُمَّلَاتٍ حُمَّلَاتٍ schlau | subtil, cunning.

حُمَّلَاتٍ *f.* Bett | bed. *Pl.* حُمَّلَاتٍ.

حُمَّلَاتٍ, *impf. u.* fliehen | flee. *Aph.* in die Flucht treiben put to flight.

حُمَّلَاتٍ zu Falle bringen. verwickeln | entangle, turn down.

حُمَّلَاتٍ, *impf. a.* stark sein, siegen | be strong, gain. *Ethpa.* gekräftigt werden | be strengthened.

حُمَّلَاتٍ bereit | ready; *sequente* حُمَّلَاتٍ *vel*, *futuro significando inservit.*

حُمَّلَاتٍ alt | old.

—

حُمَّلَاتٍ *f.* Zaum | bridle. *Pl.* حُمَّلَاتٍ.

حُمَّلَاتٍ, *impf. a.* begegnen | meet.

לִבָּה, לִבְבָה m. Leib | body. || לִבְנָה f. Leiblichkeit
the flesh, man's carnal nature. || בְּלִבְבָה BH. Gr. 1, 48.

לִבְבֵשׁ § 43 irren | err.

לִבְנָה, pl. לִבְנָה ζεῦγος, Joch | yoke, pair.

לִבְנָה = h. מִבְצָרִים.

לִבְבֵשׁ blasen, hauchen | blow, breathe.

לִבְנָה palatum.

לִבְבָה, לִבְבָה m. Mund | mouth (cf. לִבְבָה, Pl. לִבְבִּים).

(מ) Aph. לִבְבֵשׁ (πεῖσα) raten, bestimmen | counsel,
advise (Ethpe. לִבְבֵת). לִבְבָה überzeugt, ent-
schlossen | persuaded, resolved.

לִבְנָה piscinae.

לִבְבָה, לִבְבָה m. πόρος. לִבְבָה עַל־לִבְבָה durchaus | at
all hazards, come what may.

לִבְבָה ausruhen, bleiben, übrig sein | rest, remain, be left.

לִבְבָה adv. entsprechend | according, corresponding
(h. יְבָדֵל).

לִבְבָה m. Strick | snare.

לִבְבָה m. Töpfer | potter. || לִבְבָה אֲמֵן ḥστρָפָזִין.

לִבְבָה Pt. graben, ausgraben | dig, excavate. || לִבְבָה m.
Graben | ditch.

לִבְבָה zerbrechen | break. לִבְבָה m. Backen | cheek.

לִבְבָה, impf. a, kraftlos, dumm werden | become insipid,
lose the savour.

לִבְבָה, impf. u, teilen | divide. Ethpe. sich teilen | be
divided. || לִבְבָה, לִבְבָה m. Hälfte | half, middle.

مَدْنَى, مَدْنَى مitternacht | midnight. || مَدْنَى مَدْنَى
Mitte des Monats | middle of the month. || مَدْنَى مَدْنَى
zweifelnd an | doubtful as to.

عَلَّبَ, *impf. u*, arbeiten | labor.

لَيَّ sich wenden, zurückkehren turn, return. *Ethpe.* do.
Pa. zurückgeben, antworten | give back, answer
(*cum vel sine لَيَّ*). *Aph.* zuwenden | turn towards. |
جَنَاحَةٌ f., st. c. جَنَاحَةٌ Gegend | country. || لَيَّ Be-
kehrung, Neigung | conversion, inclination. || لَيَّ فَرِنَّا
Rückkehr, Antwort | return. answer.

لَيَّ فَرِنَّا قَاتِلًا.

لَيَّ τὸ πάσχα.

لَيَّ *impf. u*, abschneiden | cut off. *Pa.* verstümmeln |
mutilate.

لَيَّ zerreiben, verkleinern | grind, crumble.

لَيَّ Schlucht | gulf, ravine.

لَيَّ *Pa.* erretten, befreien | save, deliver.

(جُوس) *Ethpe.* heiter sein | be cheerful. || لَيَّ فَسَاهٌ Passah |
Passover.

لَيَّ, *impf. u* et *Pa.* befehlen | command. || لَيَّ m.
Anordner | commander. || لَيَّ فَرِنَّا m. Befehl | com-
mand.

لَيَّ nützlich, gut | useful, good.

لَيَّ فَحْدَةٌ f. Ebene | plain.

لَيَّ fruchtbar sein | be fruitful. *Aph.* hervorbringen |
bring forth. || لَيَّ m. Frucht | fruit. *Pl.* لَيَّ.

كَلْبَهُ f., pl. كَلَبَاتٌ Korn | grain.

مَنْدِلٌ Umwurf. Mantel | cloak, mantle.

مَيْزَلٌ m. Eisen | iron.

فَرْسَهُ f. Vogel | fowl. Pl. فَرْسَاتٌ.

(مَنْتَهٰ) Ethpa. einen Weg suchen, überlegen | seek a way, deliberate. || مَنْتَهٰ رات, List | counsel, device. || مَنْتَهٰ Versorgung | management, provision.

أَنْتَهٰ آπλωμα.

أَنْتَهٰ, impf. u, wiederherstellen, ersetzen, leisten | restore, replace, accomplish. Ethpe. pass.

أَنْتَهٰ m. Befreier, Erlöser | deliverer, saviour.

أَنْتَهٰ, impf. u, trennen, weggehen | separate, remove from, depart.

أَنْتَهٰ, impf. u, ausbreiten | spread, extend.

أَنْتَهٰ Pa. erwärmen | warm.

أَنْتَهٰ Pa. erklären | expound. Ethpa. pass. أَنْتَهٰ Erklärung, Deutung | exposition, interpretation.

أَنْتَهٰ, impf. a, schmelzen, kochen | melt, boil, πέπτω.

أَنْتَهٰ, أَنْتَهٰ m. Seite | side.

أَنْتَهٰ Wort, Ausspruch | word, sentence.

أَنْتَهٰ, impf. u, öffnen, erobern | open, conquer. Ethpe. geöffnet, aufgedeckt werden | be opened, uncovered.

أَنْتَهٰ (πάταχρα) Götzenbild | idol; de Lagarde, Mittheilungen 2, 351 n.

3

לְבָדֵק *wollen* | wish, will. *Ethpe.* eifrig, begierig sein, begünstigen | be busy, anxious, favor. || לְבָדֶק *f.* Eifer, Ding, Sache | zeal, thing, cause. תַּמְפֵּן לְבָדֵק חִזְקָה *aq' éautiqs.* || לְבָדֵק *m.* Wille | will.

לְבָדָק, לְבָדֵק *f.* Finger | finger. *Pl.* לְבָדִים; et לְבָדָק.

לְבָדָק *m.* Schmuck | ornament.

לְבָדָק *Schläfe* | temple; κρόταφος.

לְבָדָק *dürsten* | be thirsty. || לְבָדָק, durstig | thirsty. || לְבָדָק *m.* Durst | thirst.

לְבָדָק, Ankunft | arrival. || לְבָדָק נְאֹת Versammlungsort meeting-house.

לְבָדָק *jagen* | hunt.

לְבָדָק *m.* Fasten | fast.

לְבָדָק *malen* | paint. || לְבָדָק *m.* Maler | painter.

לְבָדָק ausrufen, aufmerken | cry out, attend. || לְבָדָק *m.* Geschrei | cry.

לְבָדָק *Pn.* schmähen | revile.

לְבָדָק *Praep.* bei, nach | at, with, np to. § 49 h.

לְבָדָק *neigen* | incline. *Pn.* beten | pray. לְבָדָק *f.* Gebet prayer.

לְבָדָק, *impf.* u, aufhängen, kreuzigen | hang, crucify. *Ethpe.* pass. לְבָדָק; 1) *adj.* der Gekreuzigte | crucified. 2) *subst.* Kreuz | cross. || לְבָדָק *Kreuziger* he who crucifies.

صَوْمَلٌ, صَوْمَلٌ *m.* Bild | likeness.

أَنْجَدَهُ *f.* Wunde | wound. *Pl.* أَنْجَدَهُ.

عَسْلٌ *m.* Glanz, Strahl | splendour, ray.

نَحَّى *Pa.* schmähen, Unrecht thun | despise, injure. ||

نَحْنَةٌ *m.* Verachtung | contempt.

نَهْرٌ, نَهْرٌ *m.* Morgendämmerung | dawn.

نَعْدٌ, نَعْدٌ *f.* Vogel | bird. *Pl.* نَعْدٌ.

نَخْلٌ *m.* Nagel | nail. *Pl.* نَخْلٌ.

نَسَلَ *v.* spalten | rend asunder. *Ethpe.* gespalten werden | be rent.

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نَعْلَانِيَّةٌ, نَعْلَانِيَّةٌ *f.* καρπωτός (G. Hoffmann, ZDMG 32, 748 n. 1.)

نَعَّلَ, *impf. u.* entgegengehen | go to meet. *Pa.* annehmen, empfangen | receive, accept. (نَعَّلَ, عَلَى Gegenseite, opposite side.) نَعَّلَ, *st. c.* نَعَّلَ gegenüber | over against. نَعَّلَ, et نَعَّلَ, لَعَلَّ Gegner | opposed, hostile, enemy. || لَعَلَّable annehmbar | acceptable.

نَعَّلَ, *impf. u.* befestigen, fassen | fix, mount (with gold). *Ethpe.* pass.

نَعَّلَ, *impf. u.* begraben | bury. *Ethpe.* pass. || نَعَّلَ *m.*, نَعَّلَ *f.* Grab | tomb. | نَعَّلَ Begräbnis | burial. Cf. نَعَّلَ.

ٌمِنْ m. Scheitel | back of the head, top.

ٌمِنْ Pa. vorsetzen, zuvorkommen (*reddit πρό Graecorum*)

place at the head, prevent, anticipate. ٌمِنْ مِنْ von
vorn, längst | from before, long ago. || ٌمِنْ Praep. vor
before. || ٌمِنْ مِنْ ; , ٌمِنْ مِنْ ehe | before (conj.).

ٌمِنْ مِنْ der frühere, erste | former, first. ٌمِنْ مِنْ
der erste | the first. Pl. die Früheren und Oberen |
those anterior and superior to us. ٌمِنْ مِنْ zuerst,
zum erstenmal | at first, for the first time. (عَلَّمْ)
cum ∆ adverb. ٌمِنْ مِنْ (cf. ٌمِنْ مِنْ) zuerst | at first.
ٌمِنْ مِنْ vor langer Zeit | long ago.

ٌمِنْ Pa. heiligen hallow. ٌمِنْ مِنْ heilig | holy. ٌمِنْ مِنْ
abs. et cstr. ٌمِنْ مِنْ Heiligkeit | holiness.

ٌمِنْ Pa. bleiben, bestehen, dauern abide, remain, last.

ٌمِنْ m. Stimme voice. ٌمِنْ مِنْ mit lauter Stimme | with
a loud voice. ٌمِنْ مِنْ v. ٌمِنْ مِنْ.

ٌمِنْ aufstehen, bestehen | stand up. Aph. aufrichten,
bestimmen | set up, appoint. ٌمِنْ مِنْ f. Statur, Stufe,
Elle | stature, degree, cubit. || ٌمِنْ مِنْ m. Vorstand
prefect. ٌمِنْ مِنْ f. Auferstehung | resurrection.
ٌمِنْ مِنْ m.. Standort | stand, station.

ٌمِنْ مِنْ m. Kanal, Teich | canal, channel, pond.

ٌمِنْ مِنْ κορκόδειλος.

ٌمِنْ مِنْ impf. u, töten kill. Ethpe. pass. Pa. morden | murder.

ٌمِنْ مِنْ m. Morden | murder. ٌمِنْ مِنْ Mörder | murderer.

ٌمِنْ مِنْ klein | thin, small.

عَنْتَ, *impf. u et Pa.* abhauen, abschneiden | cut off.

فَحْسَدٌ *m. subst.* Gewalt force. **فَحْسَدٌ عَنْ**, **فَحْسَدٌ** mit Gewalt | forcibly.

عَنْتَ, **عَنْتَ** *m.* Holz | wood.

خَدْهَا *xidápa.*

خَلْكَ wenig, leicht, schnell little, light, swift. *Etiam adv.* **خَلْكَ خَلْكَ** *εἰς μικρά.*

خَلْكَ verdrehen, verkehren | distort, pervert.

خَلْ erwerben, besitzen | acquire, possess. **خَلْ** begabt mit | gifted with. **خَلْ** *m.* Besitz. bes. an Vieh | property, espec. cattle.

خَلْ, **خَلْ** *m.* Rohr | reed.

خَلْخَلَةٌ = *aīlápū.*

خَلْ Caesar.

خَلْ ausrufen | cry out. Cf. **خَلْ**. **خَلْ** *f.* Geschrei cry.

خَلْ zusammengezogen | restrained, drawn together.

خَلْ verabreden | agree upon; *Ethpa. pass.*

خَلْ rufen, nennen, lesen | call, name. read. *Ethpe.* genannt werden | be called.

خَلْ cf. § 33, Dorf | village.

خَلْ *impf. u*, sich nähern, streiten | come near, fight.

Pa. herbeibringen, darbringen | bring near, offer.

Ethpa. herbeikommen | approach. **خَلْ** *m.* Streit,

Krieg | fight, war. **خَلْخَلَةٌ** *m.* Darbringung, Gabe | offering, gift.

خَلْ nahe, benachbart near, neighbouring.

لَعْنَةٌ Unterbrechung der Rede | interruption of the speech.

عَنْ, **بَعْدَ** / f. Horn | horn.

كَعْنَقٌ / f. Schädel | scull.

حَمْدٌ schwer | hard. **حَمْدًا** *adv.* hart, rauh, heftig | roughly, harshly. || **حَمْدَةٌ** f. Härte | harshness, cruelty.

حَمْدٌ alt, Presbyter | old, presbyter.

;

جَلِيلٌ, **جَلِيلٌ**; *m.* Geheimnis mystery. *Pl.* **جَلِيلٌ** (*cf.* de Lagarde, Agathangelus 138, 139). **جَلِيلٌ** $\bar{\nu}$ ἀμυσταγώγητος. *F. pl.* **جَلِيلٌ** angedeutet | signified.

جَلِيلٌ, **جَلِيلٌ** gross | great. *Pl.* **جَلِيلٌ**; **جَلِيلٌ**; Magnaten | the peers, grandes.

جَلِيلٌ; lärm'en | make a noise. **جَلِيلٌ**; Laut sound. **جَلِيلٌ** / f. Lärm, Geräusch | noise, sound.

جَلِيلٌ; *Pa.* wachsen lassen, ernähren | cause to grow, nurse.

جَلِيلٌ / *f. pl.* Amme, Wärterinnen nurse, attendant.

جَلِيلٌ; sich hinlegen | lie down. | **جَلِيلٌ** / f. Platz | place. **جَلِيلٌ** 4 § 33. || **جَلِيلٌ** ein Viertel, a quarter.

جَلِيلٌ; wünschen | wish; *impers.* **جَلِيلٌ** **لِي**; mir ist erwünscht | it is my wish. *Ethpa.* **جَلِيلٌ** bestürzt sein | be confounded. **جَلِيلٌ**; erwünscht, wünschenswert | desired, desirable. **جَلِيلٌ**; *f. pl.* Vergnügen | pleasures. **جَلِيلٌ** / f. Begierde | desire.

كُرَّى; zürnen | be angry. *Aph.* zum Zorn reizen | provoke to anger. || كُرْآنِيٌّ; zornig | angry.

لَّهْبٌ, لَّهْبٌ *f.* Fuss | foot.

سَنْجِنٌ; steinigen | stone. *Ethpe.* pass. v. سَنْجِنَ.

لَّهْلَهْلٌ; laufen, fliessen | run, flow.

لَّهْلَهْلٌ, *impf.* *u.* verfolgen | pursue. *Ethpe.* pass. لَهْلَهْلٌ; *m.* Verfolgung | pursuit, persecution.

لَّهْلَهْلٌ; laufen | run. § 48 g, 7.

لَّهْلَهْلٌ; jubeln | rejoice. || لَهْلَهْلٌ; Jubel | joy.

لَهْلَهْلٌ, لَهْلَهْلٌ *c.* Wind, Geist | wind, spirit. لَهْلَهْلٌ *m.* Ausdünstung, Geruch | scent, smell.

لَهْلَهْلٌ; hoch sein | be high. لَهْلَهْلٌ erhöhen | elevate. *Aph.* aufheben, erheben | lift up. *Ethpe.* erhaben werden | be lofty. لَهْلَهْلٌ *adj.* hoch | high. لَهْلَهْلٌ *f.* Höhe | height. || عَلْيَةٌ *der* höchste | the highest.

لَهْلَهْلٌ Speichel | spittle.

لَهْلَهْلٌ; lieben, love. لَهْلَهْلٌ لَهْلَهْلٌ gottliebend | loving God.

لَهْلَهْلٌ *m.* Freund | friend. لَهْلَهْلٌ *pl.* Barmherzigkeit | mercy. لَهْلَهْلٌ *do.* لَهْلَهْلٌ barmherzig | merciful.

لَهْلَهْلٌ *f.* Liebe, Wohlwollen | love, kindness. ||

لَهْلَهْلٌ freundlich | friendly. || لَهْلَهْلٌ *act.*; لَهْلَهْلٌ *pass.*

لَهْلَهْلٌ *Pa.* die Flügel ausbreiten, brüten | spread the wing, brood.

لَهْلَهْلٌ ferne, abwesend | far away, absent. لَهْلَهْلٌ *m.* Entfernung | distance.

كَرِصَّ; kriechen | creep. *Aph.* hervorbringen | bring forth. |

كَرِصَّ; coll. kriechendes Getier | every creeping thing.

كَرْبَلَةَ; كَرْبَلَةَ; m. Kopf, Kapitel head, chapter. كَرْبَلَةَ

v. كَرَبَلَةَ. كَرْبَلَةَ; erst, best first, best. | كَرْبَلَةَ; m. Vor-

steher head of an institution. كَرْبَلَةَ; f. Führerschaft leadership.

كَرْبَلَةَ; Nestor. كَرْبَلَةَ; (Ge. 1, 1. Joh. 1, 1)

Anfang | beginning. كَرْبَلَةَ عَنْ كَرْبَلَةَ von Anfang (der Welt)

an | from the beginning (of the world).

كَرْبَلَةَ; sanft, weich | smooth, tender. | كَرْبَلَةَ; adv. all-

mählich | by degrees.

كَرْبَلَةَ; Pa. mischen mingle, mix. كَرْبَلَةَ; Mischung | mix-

ture. كَرْبَلَةَ; f. Wagen | chariot.

كَرْبَلَةَ; werfen | throw. Part. pass. كَرْبَلَةَ; hingestreckt

stretched out. *Aph.* hinwerfen | throw down.

كَرْبَلَةَ; m. Wink, Anzeichen hint, sign. كَرْبَلَةَ; anzeigen

signifying.

كَرْبَلَةَ; denken | think. *Ethpe.* überlegen, besorgt sein |

consider, be anxious.

كَرْبَلَةَ; weiden | feed. كَرْبَلَةَ, كَرْبَلَةَ; pl. كَرْبَلَةَ; Hirte | shepherd. |

كَرْبَلَةَ; m. Sinn | meaning. كَرْبَلَةَ; f. Meinung, Ge-

danke | opinion, thought.

كَرْبَلَةَ; et *Ethpe.* donnern | thunder. كَرْبَلَةَ; donner | thunder.

كَرْبَلَةَ, كَرْبَلَةَ, كَرْبَلَةَ = Krokodil | crocodile.

كَرْبَلَةَ, كَرْبَلَةَ; m. Firmament | firmament.

كَرْبَلَةَ; tadeln, vorwerfen | blame, accuse.

- zeichnet, *im pf. u.* zeichnen, bezeichnen | mark, indicate. |
zeichnet m. Zeichen | mark.
freveln *Aph.* freveln | be wicked. **Frevler** | wicked person. || **Frevel** m. Frevel | offence, wickedness.
den Weg zeigen *Aph.* den Weg zeigen, ermahnen | show the way, exhort. **κατηγήτης**. **κατηγήτης** f. κατηγησις. |
κατηγούμενος κατηγούμενος.
stottern | stammer.

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- Teufel** m. Teufel | demon, devil.
fragen, bitten | ask, request. || **grüssen** | greet. *Pa.* sich erkundigen | inquire. *Ethpa.* erforscht werden | be examined. || **Frage**, Wunsch | question, wish.
Friede schaffen *Pa.* Friede schaffen | make peace. || **Friede**, **Ruhe** m. Friede, Ruhe | peace, quietness. || **Friede schaffend** | peace-making; λατός.
Gefangenschaft m. et **Gefangenschaft** f. Gefangenschaft | exile.
loben *Pa.* loben | praise. *Ethpa.* pass. (v. de Lagarde, novae psalterii graeci editionis specimen, p. 35, ult.).
rühmenswert | worthy of praise. || **Lob**, Ehre | praise, glory; δόξα. (v. θεοί). || **Lob, Ehre, Hymnus** | praise, glory, hymn. || **herrlich** adv. herrlich | gloriously. || **do**.

- لِحْمٌ** *m.* Stock, Scepter, Stamm | rod, sceptre, tribe.
لِحْمٌ 7, § 33. || **لِحْمَةٌ** *f., pl.* **لِحْمَةٌ** Woche | week.
لَهَمَّ, *impf. u,* verlassen, nachlassen | leave, desert,
 pardon. **لَهَمَّةٌ** *f.* die Geschiedene | she that is
 divorced. **لِهَمَّةٌ** *m.* Verzeihung | pardon.
لِهَنْدٌ *m.* Kind | child. || **لِهَنْدٌ** *f.* Mädchen | girl.
لَهَبَّ *Aph.* Sabbat feiern | keep sabbath. || **لِهَبَّةٌ** *f., pl.*
لِهَبَّةٌ Sabbath, Woche | sabbath, week. *Etiam* **لِهَبَّةٌ** *m. sg.*
لَهَبَّ, *impf. u,* stören, verwirren | trouble, disturb.
Ethpe. pass. Pa. erregen | excite.
لَهَبَّ werfen | throw. *Ethpe. pass.*
لَهَبَّ *Pa.* schicken | send. *Ethpa. pass.* || **لَهَبَّ** *m.* Ge-
 sandter | messenger.
لَهُمْ (*ləm*) gleich, würdig sein | be equal, worthy. *Ethpe.*
 für würdig gehalten werden | be found worthy.
Aph. für würdig halten | find worthy. || **لَهُمْ** *adv.*
 gleichmässig, zugleich | equally, likewise.
لَهَبَّ v. **لَهَبَّ.**
لَهَبَّ *m.* Fels | rock.
لَهَبَّ *m.* Mauer | wall. || **لَهَبَّ** v. **لَهَبَّ.**
لَهَبَّ v. **لَهَبَّ.** || **لَهَبَّ** v. **لَهَبَّ.**
لَهَبَّ *m.* Druck, Qual, Folter pressure, torment, torture.
لَهَبَّ *Pa.* zum Botendienst nötigen | compel to go (as
 messenger). v. **لَهَبَّ.**
لَهَبَّ *Aph.* täuschen | deceive.
لَهَبَّ v. **لَهَبَّ**, **لَهَبَّ** v. **لَهَبَّ.**

جَعْلَةُ **جَعْلَهُ** finden, auffinden, können | find, find out, be able. *Ethpe.* gefunden werden | be found. || جَعْلَةً **جَعْلَهُ** gefunden | found. || جَعْلَةٌ **جَعْلَهُ** f. Auffindung | invention.

جَمِيعٌ **جَمِيعٌ** m. Wohnung | habitation, dwelling.

رَاحَ **رَاحَ** ruhen | rest.

سَلَّمَ **سَلَّمَ** aufhören. ausruhen | cease, rest. || سَلَامٌ **سَلَامٌ** Ruhe | rest. سَلَامٌ عَنْ مُكْثٍ **سَلَامٌ عَنْ مُكْثٍ** et سَلَامٌ عَنْ مُكْثٍ plötzlich | suddenly. || سَلَامٌ **سَلَامٌ** ü, ohne Aufhören | without ceasing. (de Lagarde, Symmicta 2, 100.)

جَثْمَانٌ **جَثْمَانٌ** (σκελετόν?) Leichnam | dead body, corpse.

أَصْدَقَ **أَصْدَقَ** v. صَدَقَ.

مُكَاهَلٌ **مُكَاهَلٌ** ausgezogen, nackt | bare, naked. || مُكَاهَلٌ **مُكَاهَلٌ** m. subst. Apostel | apostle.

أَسْلَمَ **أَسْلَمَ**, impf. u, herrschen | rule. *Ethpa.* Herr werden, siegen | become master, overcome. || أَسْلَمَتْ **أَسْلَمَتْ** m. Herrschaft | dominion.

أَكْمَلَ **أَكْمَلَ**, impf. a, vollständig sein, zusammenstimmen | be complete, agree; explicit. *Ethpe.* überliefert werden | be delivered. *Pa.* vollenden, erfüllen | finish, fulfill. *Aph.* überliefern | deliver. hand down.

أَكْلَمَ **أَكْلَمَ** m. Friede | peace. || أَكْلَمَتْ **أَكْلَمَتْ** m. Vollendung, Ende | completion, end. || أَكْلَمَةً **أَكْلَمَةً** für immer | for ever. || أَكْلَمَةٌ **أَكْلَمَةٌ** f. Verrat, Überlieferung treachery, tradition.

أَسْمَاءُ **أَسْمَاءُ** m., pl. أَسْمَاءُ **أَسْمَاءُ** Name | name. || أَسْمَاءُ **أَسْمَاءُ** nennen |

call. *Ethpe.* genannt werden | be called. || ﻣُنْدَهْ |
berühmt | famous.

مَسْكَنٌ Himmel | heaven. § 28 c.

مَسْكُونٌ Heller | farthing.

مَقْدُسٌ fett | fat.

مَسْمِعٌ, *impf. a,* hören | hear. *Ethpe. pass.* || مَسْمَاعٌ m.
Hörer | hearer. || مَسْمَاعٌ et مَسْمَاعٌ das Hören |
the hearing.

مَسْمَعٌ Pa. hineinlassen, hineinschicken | let in, send in.

مَسْمَعٌ Pa. dienen | serve. || مَسْمَاعٌ f. Dienst | service.

مَسْمَعٌ Sonne | sun.

مَسْمَعٌ f., *Pl.* مَسْمَعٌ Zahn | tooth. || مَسْمَعٌ m. Schärfe |
sharpness.

مَسْمَعٌ, مَسْمَعٌ f., *st. cstr.* مَسْمَعٌ Schlaf | sleep. (*V مَسْمَعٌ.*)

مَسْمَعٌ Pa. bewegen, entfernen, (aus dem Leben) scheiden |
move, remove, depart (this life).

مَسْمَعٌ, مَسْمَعٌ f. Jahr | year. || *Pl.* مَسْمَعٌ, مَسْمَعٌ.

(مَسْمَعٌ) *Ethpa.* gefoltert werden (foltern) | be tortured
(torture). || مَسْمَعٌ m. Folter | torture.

مَسْمَعٌ Pa. foltern | torture. || مَسْمَعٌ et مَسْمَعٌ Würgen,
Erdrosseln, Foltern | strangling, torture.

(مَسْمَعٌ) *Ethpa.* durch Reden erfreuen, erzählen | gladden,
recite. || مَسْمَعٌ f. Geschichte | history.

مَسْمَعٌ, مَسْمَعٌ f. Stunde | hour. || *Pl.* مَسْمَعٌ; مَسْمَعٌ v. مَسْمَعٌ.

مَسْمَعٌ v. مَسْمَعٌ.

أَرْبَعَةُ *arbeiten* | labour.

أَنْعَمَّ *f.* Reinheit, Lauterkeit | purity.

أَنْهَى *Pa.* drücken, demütigen | oppress, humble.

أَنْجَلَ *schön* sein, gut machen | be beautiful, do well. |
أَنْجَلٌ *schön* | beautiful.

(أَنْجَلَ) *Aph.* tränken, bewässern | give to drink, irrigate.

أَنْجَلَ, *impf. u.*, (weg-)tragen | bear (away). || أَنْجَلْتُ أَنْجَلَ
Sorge tragen | take care, see to it that. || أَنْجَلْتَ
tragend | bearing. *Ethpe.* weggetragen, weggeführt
werden | be carried off.

أَنْجَلَةُ Ohrfeige | box on the ear, chastisement.

أَنْجَلَ Ethpa. versichert sein | be assured. || أَنْجَلٌ *m.* Wahr-
heit | truth. || أَنْجَلٌ wahr, fest | true, firm. || أَنْجَلٌ
adv. sicher | certainly.

أَنْجَلَ auflösen, entlassen, weilen, wohnen | loosen, dis-
miss, abide, stay. *Ethpe.* befreit werden | be de-
livered. *Pa.* anfangen | begin. || أَنْجَلٌ *m.* Auflösung |
solution. || أَنْجَلٌ *m.* Anfang | beginning. || أَنْجَلٌ *f.*
Essen | meal. || أَنْجَلٌ *f.* Lager | camp. || أَنْجَلٌ Trom-
peten | trumpets.

أَنْجَلَةُ *f.* Stamm, Familie | tribe, family.

أَنْجَلٌ Licht | light.

أَنْجَلٌ *m.* Rest | rest; "أَوْ etc.

أَنْجَلَةُ et "أَنْجَلٌ *f., pl.* أَنْجَلَاتٌ Kette | chain.

أَنْجَلٌ 6 § 33.

- אָהַרְתִּי, *impf.* אָהַרְתִּי trinken | drink. || אָהַרְתִּי, לְהַמְּסֵד m.
Gelage | banquet.
- אֲמָדָה pt. לְמַדְתָּא Fundament | foundation.
- אֲמֹתֶל mitteilen | communicate. || אֲמֹתֶלְתִּי teilhaben |
participate. || אֲמֹתֶל m. Genosse | companion. || אֲמֹתֶלְתָּא
Gemeinschaft | communion, fellowship.
- אָמֵן *impf.* u. schweigen | be silent.

2

- אַלְגָּה, אַלְגָּה Feigenbaum | figtree. Pl. הַלְגָה, de Lagarde,
Mittheilungen 1, 58.
- אַלְמָה, *impf.* u. suchen | seek. || Ethpe pass. אַלְמָה f.
Untersuchung, Frage | investigation, question.
- אַלְמָה, אַלְמָה m. Kraut | green herbs (אַלְמָה).
- אַלְמָה m. Tiefe | depth.
- אַלְמָה sich wundern | wonder.
- אַלְמָה *adv.* wiederum | again. || אַלְמָה f. Bekehrung.
Reue | conversion, penitence.
- אַלְמָה h. אַלְמָה.
- אַלְמָה m. Stier | bull. || אַלְמָה f. Kuh | cow.
- אַלְמָה m. Grenze | border, frontier.
- אַלְמָה, אַלְמָה et אַלְמָה Praep. unter | under (§ 49h).
אַלְמָה. | אַלְמָה der untere | the lower.
- אַלְמָה v. אַלְמָה.
- אַלְמָה vertrauend | trusting.

مَذَّكُورٌ Vorwürfe machen | rebuke.

مَذَّلَّةٌ aufhängen | hang. *Ethpe. pass.*

مَذَّمَّةٌ v. **مَذَّمَّهُ**.

مَذَّلَّةٌ 3 § 33. || **مَذَّلَّاتٌ** /f. Dreiheit, Dreieinigkeit | trinity.

مَذَّمَّةٌ m. Bewunderung | admiration. || **مَذَّمَّةٌ** bewundernswert | admirable.

مَذَّلَّةٌ adv. dort | there.

مَذَّلَّةٌ 8 § 33.

مَذَّمَّةٌ Augenbrauen | eye-brow; v. **مَذَّلَّهُ**.

مَذَّلَّةٌ et *Ethpe.* rauchen | smoke.

مَذَّلَّةٌ m. Seeungeheuer | sea-monster; *κῆτος*.

مَذَّلَّةٌ wiederholen | repeat. *Pa.* erzählen | narrate. || **مَذَّلَّةٌ** zweit | second.

مَذَّلَّةٌ /f. Fallstrick | snare.

مَذَّلَّةٌ, *im pf. a,* stehen, fest sein | stand, be firm. *Pa.* feststellen, ordnen | fix, order.

مَذَّلَّةٌ 2 § 33.

مَذَّلَّةٌ erklären, übersetzen | expound, translate. *Ethpa. pass.*

مَذَّلَّةٌ, **مَذَّلَّةٌ** m. Thüre | door.

مَذَّلَّةٌ gerade, recht | upright, straight. || **مَذَّلَّةٌ** *adv.* recht | right. || **مَذَّلَّةٌ** *ἀρθόδοξος*.

مَذَّلَّةٌ 9 § 33.

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Linguistics / Syriac

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